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Penn · A Testimony to the Truth of
God 1874



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A TESTIMONY
TO
THE TRUTH OF GOD,

AS HELD BY THE
PEOPLE CALLED QUAKERS;

ALSO A SHORT
VINDICATION OF THEM FROM THE ABUSES AND MISREPRE-
SENTATIONS OFTEN PUT UPON THEM, &c., 1808.

REPUBLISHED,

ACCOMPANIED BY
EXTRACTS FROM THE EARLY WRITINGS OF FRIENDS,
IN VINDICATION OF THE SOCIETY FROM
SEVERAL SIMILAR MISREPRESENTATIONS REVIVED IN
THE PRESENT DAY,

AS WELL AS IN
EXPLANATION OF SOME OF THEIR DOCTRINES.

1836.

The Bazaar of the Friends of the Quakers
MANCHESTER:

REPRINTED AND PUBLISHED BY
WILLIAM IRWIN, CATHEDRAL CHAMBERS,
BEHIND THE CATHEDRAL, HALF STREET.

1874.

Price 7d. post free, or 40/- per hundred.



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EDITOR'S PREFACE.

1835.

THE following "Testimony to the Truth of God, &c.," written in vindication of the principles of the Society of Friends, by our eminent predecessor in the truth, William Penn, was first published about the year 1698, at a period when the doctrines and practices of the Society were greatly calumniated; more especially through the writings of apostates and their abettors. The Friends of that day were charged with being not only disguised Papists, but Deists, Fanatics, Socinians, Sabellians, &c.; and their adversaries seem to have "left no stone unturned," or rather unlifted, against them, in the way of aspersion and condemnation of their religious principles. These charges they were very diligent in answering and refuting; and with a view of clearing the Society, as well as of informing the more sober part of the community, declarations of their faith in many points of doctrine, were again and again put forth. The select libraries amongst us afford ample evidence of their zeal and fidelity in this respect; more especially during the latter part of the 17th century.

For a long period past the Society in this country has been but little disturbed by controversy. In this day, however, of restlessness (and, perhaps, of high pretension) in religious profession, our hitherto peaceful Society appears to be somewhat beset by the misrepresentations of gain-sayers from without, and (what is far worse) by men arisen from among ourselves, who take upon themselves to speak or write "perverse things," against the truth, as ever professed amongst us. Some of these seem to imagine that they have struck out new ground for opposition and remonstrance against us, and that old "*Quakerism*" must give way under it; more especially as the authority of Scripture is, they imagine, also on their side, and which they also fancy was but little attended to, or acknowledged by our ancient Friends. But those who are conversant with our early writings, are well aware that most of the matters of opposition now broached against the doctrines of the Society, together with the arguments and Scripture reasonings, are to be met with again and again in the controversial attacks of those early times, and over and again repelled or refuted, by our then zealous defenders of our faith; and not only by

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arguments on our opponents' own ground, but also abundantly on the authority of the Holy Scriptures. George Fox often brought forward Scripture testimony very largely in his doctrinal pieces: he was, indeed, deeply and eminently versed therein; and repeatedly had to silence his opponents, and support his testimony therewith. Robert Barclay also was in the same way remarkably experienced in the profitableness of Scripture for doctrine and for reproof; one of his conspicuous treatises, his Catechism and Confession of Faith, as professed by the Society, is entirely (or nearly so) made up of Scripture testimony. Indeed it was (as stated by W. Penn in the following piece) "really matter of conscience to us, to deliver our belief in such words as the Holy Spirit in Scripture teacheth."

The following treatise contains a brief allusion to the various charges of unsound Christian doctrine made against the Society in the period in which it was written: they are answered in the concise, forcible, and often deeply instructive language (in the opinion of the Editor) so characteristic of William Penn's style. As several of these charges are renewed against the Society in the present day, it has been considered that the republication of this "Testimony, &c." is well calculated to open the eyes of the public to the unfairness of the imputations now sought to be cast upon us; and it is hoped it will be perused with profit, or with renewed satisfaction, by our own members. A few paragraphs or sentences have been left out for the sole reason of their not appearing to possess sufficient interest or applicability in the present day. Some few additional Scripture references have been inserted; but many others might also have been added.

The Editor has ventured to introduce in an Appendix some extracts from several of our approved writings, in further illustration of some of the subjects of doctrine touched upon by W. Penn. In selecting these, it has been his endeavour to take such passages as combined deep instruction with doctrinal elucidation. Many others might have been added of equal or superior excellency, from the rich store of religious testimony which our early works present to us: indeed, the difficulty with the Editor was, where to begin and where to stop, in making *any* selection: but conciseness has been an object very much in his view.

A TESTIMONY, . &c.

1. *Concerning God.*—Because we declare, that God is a God nigh at hand, and that he is, according to his promise, become the teacher of his people by his Spirit in these latter days; and that true believers are the temples for him to walk and dwell in, as the apostle teacheth; and experiencing something of the accomplishment of this great and glorious truth among us, and having therefore pressed people earnestly to the knowledge and enjoyment thereof, as the blessing and glory of these latter days; we have been ignorantly, or maliciously, represented and treated as heretics and blasphemers, as if we owned no God in heaven, and confined the Holy One of Israel to our beings. Whereas we believe him to be the eternal, incomprehensible, almighty, all-wise and omnipresent God, creator and upholder of all things, and that he fills heaven and earth, and that the “heaven of heavens cannot contain him;” yet he saith by the prophet Isaiah, “To that man will I have regard, that is poor, and of a contrite spirit, and which trembles at my word.” So that for professing that which is the very marrow of the Christian religion, viz., *Immanuel, God with us*, we are represented blasphemers against that God; with whom we leave our innocent and suffering cause.—Isaiah, vii. 14; xl. 28; xlviii. 17; lxvi. 1, 2; 2 Cor. vi. 16; Rev. xxi. 8. [1 Cor. iii. 16; and vi. 19; Ephes. ii. 21, 22, &c.]

2. *Concerning Jesus Christ.*—Because we believe that the Word which was made flesh, and dwelt amongst men, and was and is the only begotten of the Father, full of grace and truth; his beloved Son, in whom he is well pleased, and whom we ought to hear in all things; who tasted death for every man, and died for sin, that we might die to sin; is the great light of the world, and full of grace and truth; and that he lighteth every man that cometh into the world, and giveth them grace for grace, and light for light; and that no man can know God and Christ (whom to know is life eternal) and themselves in order to true conviction and conversion, without receiving and obeying this holy light, and being taught by the Divine grace; and that without it, no remission, no justification, no salvation (as the Scripture plentifully testifies) can be obtained. And because we therefore press the necessity of people’s receiving the

inward and spiritual appearance of this Divine Word, in order to a right and beneficial application of whatsoever he did for man, with respect to his life, miracles, death, sufferings, resurrection, ascension and mediation :—our adversaries would have us deny any Christ *without us*. First, As to his divinity ; because they make us to confine him too within us. Secondly, As to his humanity, or manhood ; because as he was the son of Abraham, David, and Mary, according to the flesh, he cannot be in us ; and therefore we are heretics and blasphemers. Whereas we believe him, according to Scripture, to be the son of Abraham, David, and Mary, after the flesh, and also God over all, blessed for ever. So that he that is within us, is also without us, even the same that laid down his precious life for us, rose again from the dead, and ever liveth to make intercession for us, being the blessed and alone Mediator betwixt God and man, and him by whom God will finally judge the world, both quick and dead : all which we as sincerely and steadfastly believe, as any other society of people ; whatever may be ignorantly, or maliciously insinuated to the contrary, either by our declared enemies, or mistaken neighbours.—Duet. xviii. 18 ; Mic. v. 2 ; John, i. 1, 2, 3, 4 ; Rev. xxii. 16. [1 John, i. 7 ; 1 Cor. vi. 11 ; John, viii. 12 ; Ephes. i. 7 ; Col. i. 14 ; Heb. ix. 12, 14 ; Rom. ix. 5, &c., &c.]

3. *Concerning the Holy Scriptures.*—Because we assert the Holy Spirit to be the first great and general rule and guide of true Christians, as *that by which* God is worshipped, sin detected, conscience convicted, duty manifested, Scripture unfolded and explained, and consequently the rule for understanding the Scriptures themselves, (since by it they were at first given forth ;) from hence our adversaries are pleased to make us blasphemers of the Holy Scriptures, undervaluing their authority, preferring our own books before them, with more to that purpose. Whereas we, in truth and sincerity, believe them to be of Divine authority, given forth by the inspiration of God, through holy men ; they speaking or writing them as they were moved by the Holy Ghost : that they are a declaration of those things most surely believed by the primitive Christians ; and that as they contain the mind and will of God, and are his commands to us ; so they, in that respect, are his declaratory word, and therefore are obligatory on us ; and are “ profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished to every good work.” Nay, after all, so unjust is the charge, and so remote from our belief concerning the Holy Scriptures, that we both love, honour, and prefer them before all books in the world ; ever choosing to express our belief of the Christian faith and doctrine in the terms thereof, and rejecting *all principles or doctrines* whatsoever, that are repugnant thereunto. *Nevertheless we are well persuaded, that notwithstanding there is*

such an excellency in the Holy Scriptures, as we have above declared, yet the unstable and unlearned in Christ's school too often wrest them to their own destruction : and upon our reflection on *their carnal constructions* of them, we are made undervaluers of Scripture itself. But certain it is, that as the Lord hath been pleased to give us the experience of the fulfilling of them in measure, so it is altogether contrary to our faith and practice, to put any manner of slight or contempt upon them, much more of being guilty of what maliciously is suggested against us ; since no society of professed Christians in the world can have a more reverent and honourable esteem for them than we have.—John, iv. 23, 24 ; and xvi. 8, 13 ; Rom. i. 19 ; Luke, i. 1 ; 2 Tim. iii. 15, 16, 17 ; 2 Pet. iii. 16, &c.

4. *Concerning Magistracy*.—[The charge of despising magistracy is next refuted ; not necessary to be here inserted. Under which, however, he makes the following remark :] —For we not only really believe magistracy to be an ordinance of God, but esteem it an extraordinary blessing, where it is “ a praise to them that do well, and a terror to evil doers : ” which that it may be so in this our native land, is the fervent desire of our souls, that the blessing and peace of God may be continued thereupon.—Job, xxxii. 21 ; John, v. 44 ; Acts, v. 29 ; 1 Pet. ii. 13, 14.

5. *Concerning Baptism*.—Because we do not find in any place in the four Evangelists, that Jesus Christ instituted baptism by water, to come in the room of circumcision, or to be the baptism proper to his kingdom, which stands in “ righteousness, peace, and joy in the Holy Ghost ; ” we are therefore rendered as contemnners of Christ's baptism. Whereas the baptism of Jesus Christ, of which he was Lord and administrator, according to the nature of his office and kingdom, is even by John the Baptist declared to be that of fire (not water) and of the Holy Ghost ; of which water-baptism was but the forerunner, and is, by them that now practice it, called but the outward and visible sign of the inward and spiritual grace ; and therefore not the grace itself ; which grace, as the apostle saith, is sufficient for us, and which we believe, profess, and experience to be come by Jesus Christ, who is the substance of all signs and shadows to true believers : he being no more a Jew or Christian that is one outwardly, by the cutting or washing of the flesh ; but he is a Jew or Christian who is one inwardly, and circumcision and baptism is of the heart, in the spirit, and not in the letter, whose praise is therefore not of men, but of God : and this baptism Christ preferred and recommended at his farewell to his disciples : in reverence and duty to whom, to say nothing of the abuse of water-baptism, we decline the use thereof.—[Math. iii. 11 ; John, iv. 2 ;] Mark, i. 8 ; Luke, iii. 16 ; John, i. 17, 33 ; Acts, i. 5 ; Rom. xiv. 17 ; Rom. ii. 28, 29 ; 1 Cor. i. 17 ; 2 Cor. xii. 9, &c.

6. *Concerning Breaking Bread, &c.*—Because we also disuse the outward ceremony of breaking bread and drinking wine, which is commonly called the Lord's Supper, we are therefore rendered deniers and contemners of the Lord's Supper. Whereas the inward and spiritual grace thereby signified, viz., that bread which came down from heaven, which Christ prefers to the bread the fathers did eat in the wilderness, (which did not keep them from death;) and that cup which he promised to drink anew with his disciples in his Father's kingdom, we not only believe, but reverently partake of; to our unspeakable comfort; which is rightly and truly the communion of the body and blood of our Lord Jesus Christ; who said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."—John, vi. 53, 63. For it is "the spirit that quickens, the flesh profits nothing." It was also his promise to all those that would open at his knocks, viz., that he would "come in and sup with them;" which inward and spiritual coming, we have both known and testified to. Feeling the blessed effects thereof in our souls, and knowing the outward breaking of bread and drinking of wine, in the way commonly practised, is no more than it is declared to be, viz., an outward and visible sign; why, then, should any contend about it, and render us unchristian, for disusing what themselves allow to be but an outward and visible sign? and that [which] none can reasonably believe to be an essential part of religion, as is the bread from heaven; of which the outward is, at best, but a signification: but the wine that Christ promised to drink with his disciples anew, is such an essential, that without it none have, nor can have, eternal life.—Mat. xxvi. 29; Mark, xiv. 25; John, vi. 41, 50, 51, 58, 68; Rev. iii. 20.

7. *Concerning the Light of Christ.*—Because we assert the sufficiency of the light within, it being the light of Christ, viz., that if men live up to the teaching thereof, in all manner of faithfulness and obedience, they shall not abide in darkness, but have "the light of life and salvation, and the blood of Christ shall cleanse them from all sin:" our adversaries from thence conceive, that we undervalue the rule of the Holy Scriptures, and all outward means, as having no need thereof, since we have such means and rule within us: and, that this leaves us without any certain rule, and exposeth us to many blasphemies, &c. Whereas the light within (or Christ by his light inwardly teaching) was never taught by us in opposition to, or contempt of any outward means that God, in his wisdom and providence, affords us for our edification and comfort, no more than did that blessed apostle, who said, "You need not that any man teach you, but as the same anointing teacheth you all things, and is truth, and is no lie."—John, xii. 86, 46; 1 John, i. 6, 7; 1 John, i. 2, 27. [2 Cor. iv. 6; John, viii. 12; iii. 19, 20, and 21; ix. 5; i. 4, 5, and 9, &c.]

8. *Concerning the Father, the Word, and the Spirit.*—Because we have been very cautious in expressing our faith concerning that great mystery, especially in such school terms, and philosophical distinctions as are unscriptural, if not unsound, (the tendency whereof hath been to raise frivolous controversies and animosities amongst men;) we have, by those that desire to lessen our Christian reputation, been represented as deniers of the “Trinity at large.” Whereas we ever believe, and as constantly maintained the truth of that blessed (Holy Scripture) “Three that bear record in heaven, the Father, the Word and the Spirit, and that these three are one;” the which we both sincerely and reverently believe, according to 1 John, v. 7. And this is sufficient for us to believe, and know, and hath a tendency to edification and holiness; when the contrary centres only in imaginations and strife, and persecution, where it runs high, and to parties, as may be read in bloody characters in the ecclesiastical histories.

9. *Concerning Works.*—Because we make evangelical obedience a condition to salvation, and works by the Spirit wrought in us, to be an evidence of faith, and holiness of life, to be both necessary and rewardable; it hath been insinuated against us, as if we hoped to be saved by our own works, and so make them the meritorious cause of our salvation, and consequently Popish. Whereas we know, that it is not by works of righteousness that we can do, but by his own free grace, is he pleased to accept of us through faith in, and obedience to, his blessed Son the Lord Jesus Christ.—Heb. v. 9; and xii. 14. [1 John ii. 17 and 29; iii. 7 and 10; 1 Cor. xii. 11; Gal. v. 22; John iii. 21; Rom. iii. 25, &c.]

10. *Of Christ's being our Example.*—Because in some cases we have said, the Lord Jesus was our great example, and that his obedience to his Father doth not excuse ours; but as by keeping his commandments, he abode in his Father's love, so must we follow his example of obedience, [and] so abide in his love; some have been so ignorant (or that which is worse) as to venture to say for us, or in our name, that we believe our Lord Jesus Christ was, in all things, but an example. Whereas we confess him to be much more than an example, that we believe him to be our most acceptable sacrifice to God his Father; who, for his sake, will look upon fallen man that hath justly merited the wrath of God, upon his return by repentance, faith, and obedience, as if he had never sinned at all.—1 John ii. 12; Rom. iii. 26; and x. 9, 10; Heb. v. 9, &c.

11. *Concerning Freedom from Sin.*—Because we have urged the necessity of a perfect freedom from sin, and a thorough sanctification in body, soul and spirit, whilst on this side the grave, by the operation of the holy and perfect Spirit of our Lord Jesus Christ, according to the testimony of Holy Scripture, we are made so pre-

sumptuous, as to assert the fulness of all perfection and happiness to be attainable in this life. Whereas we are not only sensible of those human infirmities that attend us, whilst clothed with flesh and blood; but know that here we can only know in part, and see in part: the perfection of wisdom, glory, and happiness, being reserved for another and better world.—John viii. 24, 25; Heb. xiii. 20, 21; Heb. vi. [1 John, iii. 9; 1 John, v. 18; Matt. v. 48; Eph. iv. 13; Col. i. 28; Jude, 24; 1 Cor. xiii. 9, &c.]

12. *Concerning Worship to God.*—Because we say with the apostle, that men ought to pray, preach, sing, &c., with the Spirit, and that without the preparation and assistance of it, no man can rightly worship God, (all worship without it being formal, and carnal.) From hence ignorance or envy suggests against us, that if God will not compel us by his Spirit, he must go without his worship. Whereas nothing can be more absurd; since without it no man can truly call Jesus, Lord. Besides, it is our duty to wait upon him, who hath promised, not to compel, but to fill them with renewings of strength, that so wait upon him; by which they are made capable to worship him acceptably, be it in praying, preaching, or praising of God: and how warrantable our practice herein is from Holy Scripture.—See Psalm xxv. 5; xxxvii. 7; xxvii. 14; cxxx. 5, 6; Hosea xii. 6. [Isaiah lx. 31; xli. 1; John iv. 24; Eph. vi. 18; Rom. viii. 26, 27, &c.]

13. *Of God and Christ being in Man.*—Because we say, as do the Holy Scriptures, that God is light, and that Christ is light, and that God is in Christ, and that Christ by his light lighteth every man that cometh into the world, and dwelleth in them, and with them that obey him, in his inward and spiritual manifestations; people have been told by our adversaries, that every man has whole God, and whole Christ in him, and consequently so many Gods, and Christs as men. Whereas we assert nothing herein, but in the language of the Holy Ghost in the Scriptures of truth; and mean no more by it, than that as God is in Christ, so Christ by his Spirit and light, dwelleth in the hearts of his people, to comfort and console them, as he doth in wicked men, to reprove and condemn them, as well as to call, enlighten and instruct them; that out of that state of condemnation they may come, and by believing in him, may experience their hearts cured of the maladies sin hath brought upon them, in order to complete salvation from sin here, and from wrath to come hereafter.—2 Cor. iv. 6; 1 John i. 5. [John i. 9; viii. 12; xii. 46; xiv. 20; Luke ii. 32; 2 Cor. xiii. 5; John xvi. 8, &c.]

14. *Of Christ's Coming both in Flesh and Spirit.*—Because the tendency (generally speaking) of our ministry, is to press people to the inward and spiritual appearance of Christ, by his Spirit and *grace in their hearts*, to give them a true sight and sense of, and

sorrow for sin, [and to press them] to amendment of life, and practice of holiness : and because we have often opposed that doctrine of being actually justified by the merits of Christ, whilst actual sinners against God, by living in the pollutions of this wicked world ; we are, by our adversaries rendered such as either deny, or undervalue the coming of Christ without us, and the force and efficacy of his death and sufferings, as a propitiation for the sins of the whole world. Whereas we do, and hope we ever shall (as we always did) confess to the glory of God the Father, and the honour of his dear and beloved Son, that he (to wit Jesus Christ) took our nature upon him, was like unto us in all things, sin excepted ; that he was born of the Virgin Mary, went about amongst men doing good, and working many miracles ; that he was betrayed by Judas into the hands of the chief priests, &c. ; that he suffered death under Pontius Pilate, the Roman governor, being crucified between two thieves, and was buried in the sepulchre of Joseph of Arimathea ; rose again the third day from the dead, and ascended into heaven, and sits at God's right hand, in the power and majesty of his Father ; and that by him, God the Father, will one day judge the whole world both of quick and dead, according to their works.—[See 2. Concerning Jesus Christ.]

15. *Concerning the Resurrection.*—[The charge of denying the resurrection, &c., is refuted.] Because we have not declared ourselves about matters of faith, in the many and critical words that man's wisdom teacheth, but in the words which the Holy Ghost teacheth, we have been esteemed either ignorant, or equivocal and unsound : whereas it is really matter of conscience to us, to deliver our belief in such words as the Holy Spirit, in Scripture teacheth ; and if we add more for illustration, it is from an experience of the work of the same Spirit in ourselves, which seems to us the truest way of expounding Scripture, in what concerns saving knowledge.

16. *Concerning Separation.*—Because we are separated from the public communion and worship, it is too generally concluded, that we deny the doctrines received by the [established] church, and consequently introduce a new religion : whereas we differ least where we are thought to differ most. For, setting aside some school terms, we hold the substance of those doctrines believed by the church of England, as to God, Christ, Spirit, Scripture, repentance, sanctification, remission of sin, holy living, and the resurrection of the just and unjust to eternal rewards and punishments. But that wherein we differ most, is about worship and conversation, and the inward qualification of the soul by the work of God's Spirit thereon, in pursuance of these good and generally received doctrines. For it is the Spirit of God only [which] convinces and converts the soul, and makes those that were dead in trespasses and sins, and in the lusts,

pleasures, and fashions of this world, alive to God ; that is, sensible of his mind and will, and of their duty to do them ; and brings to know God, and his attributes, by the power of them upon their own souls ; and leads to worship God rightly, which is in his Spirit and in truth, with hearts sanctified by the truth, which is a living and acceptable worship, and stands in power, not formality, nor in the traditions, and prescriptions of men, [nor] in synods and convocations, but in the Holy Spirit : first, in showing us our real wants, and then in helping our infirmities with sighs and groans, and sometimes words, to pray for a suitable supply, (for which we in our meetings wait upon God,) to quicken and prepare us, that we may worship him acceptably and profitably ; for they go together. Now, because we are satisfied that all worship to God, and exhortations to men, as praying, praising, and preaching, and every other religious duty, ought to be spiritually performed ; and finding so little of it among professors of Christianity, the Spirit of God having not that rule and guidance of them, in their lives and worship, as it ought to have ; and seeing them too generally satisfied with a ministry and worship of man's making, being not qualified nor led by God's Spirit thereunto ; we cannot find that comfort and edification our souls crave and want under so cold a ministry and worship. And for this cause, and no presumptuous contempt, or selfish separation, or worldly interests, we are, and stand we at this day, a separate people from the public communion ; and in this we can comfortably appeal and recommend ourselves to God, the great and last judge of the acts and deeds of the sons of men.

Because some that were convinced of God's truth, afterwards dishonoured their profession, through their unfaithfulness to it; and that some out of weakness, perhaps, may have improperly worded what they intended to say, the whole body of our Friends have been made criminal, and the religion or principles we profess have been condemned, and represented to the world as heresy and blasphemy ; an usage so unjust, that doubtless, according to *lex talionis* our adversaries would think it intolerable to be so treated by us. But as we desire not "to render evil for evil," our great Bishop having taught us another lesson, and better practices; so we desire God Almighty to forgive our causeless enemies, for his Son's sake, as we most freely and heartily forgive them : believing some may be zealously affected for their educational form of religion, and as zealous against us for our separation ; and we are the more inclined to judge so, because many of us were once in the same way, and had such thoughts of those that were gone before us. But it hath pleased the Father of mercies, to do by many of us as he did by Saul, that zealous though mistaken persecutor of the sincere followers of *Jesus Christ*.—Acts, ix. 3, 4, 5, 6. For as we heard an unusual inward but powerful voice, so we also had a more inward, clear, and dia-

tinguishing sight, by the illumination of that light, which was more than natural, and shined into our dark and sinful hearts, 2 Cor. iv. 6, 7; letting us see them, as they really were in God's sight, which naturally affected us with deep sorrow, and true humiliation; making us willing to be any thing he would have us be, provided we might have some sense of his love and favour towards us. And blessed be his holy and excellent name, we can, without vanity, say, (generally speaking,) we were not disobedient to that heavenly vision (Acts xxvi. 19) we had of him, ourselves, the world, and that profession of religion, where we had our education. And since by that sight God gave us, we saw he was pure and holy; and that without holiness none ever could, or can see him to their joy, and that we were unfit to approach his holy altar; yea, [that] the whole world lay in wickedness; and [that] that profession of religion where we had our education, was so far from having the power of godliness, that for the most part it wanted the right form; from such, therefore, we had a divine authority to turn away, (2 Tim. iii. 5,) which we did, not with a vaunting mind, but with great sorrow; wanting to know where the great Shepherd of the sheep fed his flock. Cant. i. 7. For we desired not to be of those that turned aside from the footsteps of the flocks of the companions; nor was it affection of popularity, singularity, or novelty, that induced us to a separation; but a fervent desire to know the Lord, and the work of his translating power upon our souls, being in earnest for heaven; though for it we lost all our earthly enjoyments.—Heb. xi. 14, 15, 16.

In this solitary and seeking state, it pleased the Lord to meet with us, and gather us into families or religious societies, according to Psalm lxxviii. 6. And though it hath been a dear separation to us, considering it cost us the loss, at least, of all things, and the great sufferings and afflictions that have attended us in this despised way, which men have called heresy; yet the Lord hath blessed us in it, with the enjoyment of his blessed presence, to our unspeakable joy and comfort.*

To conclude, as it hath pleased the Lord to bless us in the way we have hitherto been helped to walk in, with that great blessing which ushered in the birth of our blessed Lord into the world, viz., "Glory to God, peace on earth, and good will to men; so we earnestly desire the same upon all our neighbours. For though we

* ["Can we remember," "and not be melted before the Lord, and abased, as unworthy of the least of all his mercies"—"can we remember our blessed support under all those sufferings, and the sweet presence of the Spirit of Christ in our hearts, [enabling us to say] under all these trials and exercises, as the disciples did, when they returned to Christ their master, after their weary travels, *We wanted nothing, &c.* We wanted no perfumes to take away the noisome smells;—we wanted nothing to make

may not be all of one mind in some doctrinal parts of religion, we must of necessity be all of one sentiment in the great and general duty of holiness ; or else we can never see God. And if that is our principal aim and endeavour, we shall less fall out by the way about words, forms, and the outside of things. But universal charity, which is the most excellent way, (and without which, the best of creeds is but as sounding brass, &c.) will silence controversy, and blot out all ignominious characters : remembering that the Great Judge, at the last day, will determine us, not according to our names, but natures,—not [according to] our profession, but our lives,—not [according to] our bare belief (though of unquestionable truths,) but works : for “ God will bring every work to judgment, with every secret thing, whether it be good or evil.”—Eccles. xii. 14.

WILLIAM PENN.

our hard lodgings [in the filthy gaols of that day] easy ;—we wanted no pleasant walks to make our strait confinement joyous ;—we wanted not the society of outward relations and former acquaintance, to pass away the time ; because the Lord our God turned all our hardships into unspeakable comfort, and true contentment !”—*J. Crook's "Epistle to all that profess the Light of Jesus Christ within, to be their guide."* [He was a sufferer for the cause of Truth ; had been at one time a Justice of the Peace, but was convinced through the instrumentality of George Fox.]

EXTRACTS

FROM THE

WRITINGS OF OUR EARLY FRIENDS, IN FURTHER ILLUSTRATION OF SOME
OF THE DOCTRINAL SUBJECTS IN THE FOREGOING TESTIMONY, ETC.

* * The reader is referred to Evans' Exposition of the Faith of the Society of Friends, (8vo. Darton, London,) [and W. Irwin, Manchester,] for a more extensive collection of Extracts from the approved Writings of Friends on the subject of the Trinity, (so called,) the Deity or Divinity and offices of Jesus Christ, and the Holy Scriptures.

THE LIGHT OF CHRIST IN MAN.

(Sect. 7, page 10.)

I.—*Descriptive thereof as the same principle under divers terms in Scripture.*

There are divers ways of speaking they [Friends] have been led to use, by which they declare and express what this principle is :— they call it, '*The light of Christ within man,*' ⁽¹⁾ or '*light within,*' which is their ancient, and most general and familiar phrase : also, *the manifestation or appearance* ⁽²⁾ *of Christ* ; ⁽³⁾ *the witness* ⁽⁴⁾ *of God* ; *the seed* ⁽⁵⁾ *of God* ; *the seed of the kingdom* ; ⁽⁶⁾ *wisdom* ; ⁽⁷⁾ *the word in the heart* ; ⁽⁸⁾ *the grace that appears to all men* ; ⁽⁹⁾ *the Spirit given to every man to profit withal* ; ⁽¹⁰⁾ *the truth in the inward parts* ; ⁽¹¹⁾ *the spiritual leaven*, ⁽¹²⁾ *that leavens the whole lump of man* ; which are many of them figurative expressions, but all of them such as the Holy Ghost hath used.—But that this variety and manner of expression may not occasion any misrepresentation or confusion in the understanding of the reader, I would have him know, that they [Friends] always mean by these terms or denominations, not another, but *the same principle* ; which,—though it be

(1) John i. 9.—(2) Rom. i. 19 ; Tit. iii. 4.—(3) Acts xvii. 27, 28 ; 2 Pet. iv.—(4) Rom. viii. 16 ; 1 John v. 9, 10.—(5) 1 Pet. i. 23 ; 1 John iii. 9.—(6) Matt. xiii. 19, 23.—(7) Prov. i. 20—23 and viii. 1—4.—(8) Deut. xxx. 14 ; Rom. x. 6—8 ; Psalm cxix. 11.—(9) Tit. ii. 11, 12.—(10) 1 Cor. xii. 7.—(11) Psalm li. 6 ; Isaiah xxvi. 2 ; John xiv. 6.—(12) Matt. xiii. 33.

in man, is not of man, but of God, and therefore Divine ; and is one in itself, though diversely expressed by holy men according to the various manifestations and operations thereof. It is to this principle of light, life, and grace, that this people refer all : for, they say, it is the great agent in religion ; that, without which there is no conviction, so no conversion or regeneration ; and consequently no entering into the kingdom of God : that is to say, there can be no true sight of sin, nor sorrow for it ; and therefore no forsaking nor overcoming of it, or remission or justification from it. (*)—*W. Penn's Primitive Christianity*, vol. ii. p. 855.

II. *The nature of it, &c.*—

Wm. Penn, when asked by the Bishop of Cork, what this inward principle was as professed by Friends, writes :—It is that very principle of life and light which illuminates the conscience :—it is God's gift through Christ to man. This excellent principle is in man, yet not of man, but of God :—the nature of it is to discover sin, reprove for it, and lead out of it all such as *love* and *obey* its convictions. It is a principle of Divine life, that quickens the obedient heart to newness of life :—without it, there is no conviction, so no conversion, nor regeneration. And as we are only justified from the guilt of sin by Christ, the propitiation, so there is an absolute necessity that we receive and obey, to unfeigned repentance and amendment of life, this holy light and Spirit of Jesus Christ, in order to obtain *that* remission and justification from sin.

III. *Is the free gift of God through Christ to Man.*

They [Friends] believe not this seed, light, and grace to be any part of man's nature, or any thing that properly or essentially is of man ; but that it is a free grace and gift of God, freely given to all men, in order to bring them out of the fall, and lead them to life eternal. Neither do they suppose this seed, word and grace, (which is sufficient to lead to salvation,) to be given to men *without Christ* ; for they believe it to be the purchase and benefit of Christ's death ; who tasted death for every man. So that they confess all to be derived to them in and by Christ, the Mediator ; to whom they

(*) The inspiration of the Holy Spirit, the Spirit of God, which is the same with the Spirit of Christ, and which we have already shown, is frequently in Holy Scripture called Christ, is what the Quakers mean by Christ within ; concerning which, and its operation on the minds of men they believe what the Church of England so frequently prays for, viz.: That it may enable men to please God, and to lead a life pure and holy :—always to incline to his will, and walk in his way :—truly to please him :—to be renewed :—that by its holy inspiration, men think those things that be good, and perform the same, &c. &c.—*Besse. Defender's Comment.* p. 156.

ascribe all.(*)—*R. Barclay, Universal Love, 8vo. vol. iii. p. 224, edit. 1717.*

IV.—*Doth not make void Christ's outward sufferings and death.*

Though we believe Christ Jesus hath lighted every man with his light, whereby man may come to know himself lost and undone; yet therefore is not every man saved, though the grace that appears to all men is sufficient in itself. But some have the grace of God bestowed on them in vain, not liking "to retain God in their knowledge," though something within them, shows them what is good; but "they reject the counsel of God within (see Bible margin, Luke, vii. 30,) or against themselves," to their own destruction. And yet it doth not follow, that the grace is insufficient in itself; no more than it follows that Christ's death is insufficient, because he tasted death for every man, and yet every man is not saved. Neither doth regeneration, or the believing in the light of Christ *within*, make void the death and sufferings of Christ *without* at Jerusalem; no more than believing the Scripture testimony *without* concerning Christ's death, makes void the work of regeneration and mortification *within*. For though there is, and may be, a knowledge and belief of what Christ did and suffered without the gates in his own body upon the tree, and yet sin alive in the heart, and the work of regeneration not known; yet it cannot be so, where *the light within* is believed on and obeyed, so as to have its perfect work in the heart, to regenerate and make all things new and to be of God:—this man *can never make void what Christ hath done and suffered without*. And yet this new birth, or Christ formed within, and dwelling in the heart by faith, doth not limit nor confine Christ to be only within and not without also; but both within and without, according to the good pleasure of the Father to reveal and make him known. For "he fills all things," and "the heaven of heavens cannot contain him;" and yet is he at God's right hand, far above the heavens, in a glorious body. (+)—*John Crook, Truth's Principles, p. 363, edit. 1701.*

(*) "This same Lord Jesus Christ, who died for all men, enlightens every man coming into the world, and was and is the Light of the world, the Way, the Truth, and the Life; and the same Christ that was crucified and put to death as concerning the flesh, and quickened by the Spirit and power of the Father, He is inwardly revealed, and spiritually in the hearts of true and spiritual believers by his Holy Spirit, Light, Life, and Grace. And that therefore his coming and appearing outwardly in the flesh, and inwardly in the Spirit, cannot render Him two Christs, but one and the same very Christ of God, blessed for evermore."—*G. Whitehead. Antichrist in the Flesh, &c., p. 30, 1692.*

(+) We still affirm, that "in the beginning was the Word, and the Word was with God, and the Word was God;" and "that in him was life, and the life was the light of men;" and "*that was the true light, which lighteth*"

V.—*Leads not to undervalue Christ or the Scriptures.*

So far is that universal light and grace we testify of, from leading us to undervalue Christ and the Scriptures, that we cannot but declare to all the world, in pure conscience towards God, and [to] every moderate enquirer, that we never had any true knowledge of God or Christ, any right sense of the work of conversion upon our souls, nor any right sight or relish of those heavenly truths declared in the Scriptures, till we came to know and be obedient to, the manifestation of that *true light*, which enlighteneth every man, and the appearance of *that grace* which brings salvation to our own souls.—*W. Penn's Urim and Thummim*, p. 621, vol. ii.

VI.—*Is not derogatory to Christ's sacrifice, &c., but he our all-sufficiency.*

Charge.—*The Quakers preaching up the sufficiency of the light within, is not only highly derogatory to the satisfaction paid by Christ for our sins, but it is blasphemous, in ascribing to ourselves a power sufficient to work out our own salvation.*

Reply.—There are two gross mistakes in these passages: 1st. The sufficiency we ascribe to Christ, his life and light *within*, is not any derogation to his satisfaction, atonement or ransom given and paid by Him *without* us for sins and sinners; no more than Christ's own exhorting men "to believe in the light, that they might become children of the light," or the apostle's, to a "receiving with meekness the ingrafted word which is able to save their souls," could be derogatory to his blessed intention and end in his suffering and sacrifice for mankind; but the contrary. Christ by his light and life *within*, leads to know and experience the same; that is, our effectual cleansing and actual deliverance from sin and Satan, &c., which he

every man that cometh into the world." Now to detect us in error herein, our opponent urgeth Eph. ii. 12, that "at that time ye were without Christ, having no hope, without God," &c.: which is no proof that they had none of Christ's light in them, though they then did not experience him their hope, nor were come to the covenant, being without God in the world: in which state they were strangers and enemies in their minds,—the mystery was hid from them,—the light was obscured from their understandings,—it shined in darkness, and the darkness comprehended it not: but it doth not follow, that the light was not in them, because they were without God in the world, no more than it follows, that God is not in the world, because the world knows him not.—*G. Whitehead's Divinity of Christ*, edit. 1669, p. 39.

[We hear much in this day about believers alone having any measure or gift of the Holy Spirit or light of Christ in them:—but *what makes a man a believer?* or what inclines him to turn at the reproofs of that blessed instruction which leads to amendment of life? what, indeed, makes him a *penitent?* enables him that sleepeth to "awake," and "arise from the dead," that Christ may give him light?—ED.]

has obtained for us and for mankind, by his sufferings and mediation. 2ndly. We *never* ascribed to ourselves a power sufficient to work out our own salvation; that is notoriously known to be expressly contrary to our professed principles. We ascribe our sufficiency to be in Christ, by his own power, grace, and light in us, to work out our own salvation; it being by grace through faith in Christ, that we are saved, not of ourselves, it is the gift of God; and without him we can do nothing. And this heavenly treasure, though we have it in our earthen vessels, the excellency of the power is of God and not of us."—*G. Whitehead. Antidote to the Venom of the Snake, &c. p. 65, edit. 1697.*

VII.—*Shines in the heart from God, and is saving.*

[To the question, What is this "light within," which we so earnestly testify of, and whereof we affirm that all men are (or have been) in some measure enlightened by it, Isaac Penington replies:] It is that which shineth from God in the heart, wherein God is near to men; and wherein and whereby men may seek after God and find him. God is a Spirit; and his Spirit and presence are near all men. He who is a Spirit and the Father of Spirits, is nigh to every spirit. The light of God's Spirit is of a saving nature, and bringeth salvation with it to all that receive it. (*)—*Works.*

(*) Our present opposer pretends to own supernatural revelation and Divine illumination; but *not now in an immediate way*, but only in a mediate way of preaching and the Scriptures. We own and assert Divine illumination and supernatural revelation in an immediate way; as also, that God is pleased to make use of such mediate ways and means, as are attended with his presence and Divine illumination, without which no outward means can be effectual, or to any real advantage to the soul. This opposer reckons that God operates now *only* in a mediate way: we own, that God works *both immediately and mediately*; as we also assert the sole sufficiency of the Spirit's immediate illumination and teaching, both as the ground of effectual ministry, and of saving knowledge to all that receive it and attend upon it.—*G. Whitehead. Enthusiasm above Atheism, &c. p. 38.*

It manifestly tends to *atheism* to conclude, that no Divine or saving illumination is immediately conveyed to man's soul by his Maker, but only by such mediums as the Scriptures or man's teaching: for then, what is man? and in what capacity is his soul before he either know the Scriptures or have man's teaching? or if there be nothing of a Divine nature, life, or light in men immediately from God, who have not those outward means, how are their souls immortal and capable of future rewards? And what better than a beast doth it render man as to a future condition, to suppose he hath no Divine life and illumination from his Maker, but only that all must be infused into him instrumentally, through his natural organs or sense? And how should he receive a Gospel ministry, or advantage by it, if he have no Gospel light in him before, conveyed to his soul immediately by his Maker himself?—*G. Whitehead. Enthusiasm above Atheism, 1674, p. 15.*

VIII.—*Is the Word nigh in the heart and teacher to be minded?*

Christ is "the light of the world," and "he that followeth him, shall not walk in darkness, but shall have the light of life." This is that "grace of God that hath appeared unto all men, teaching them to deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world." (Tit. ii. 11, 12.) This is the light of Christ, which is the word of God in the heart; for this word of the living God is not far off, but it "is nigh thee, in thy heart and in thy mouth, that thou mayest do it." (Deut. xxx. 14.) Now therefore, Friends, look not forth after them that say, Christ is here, or there; for they are all deceivers. The word is nigh, the light is within thee, even in thy dark heart, although thy darkness cannot comprehend it, because thou lovest darkness rather than the light of Jesus Christ, which shineth in thy conscience, and lets thee see the evil of thy ways, and calls thee to repentance, and to forsake the wicked and live. This is the talent that thou art hiding in the earth, for the which thou must give an account. Therefore say I unto thee, mind that teacher that teacheth to deny ungodliness; and this is the light of Jesus Christ in thy conscience, the which light proceeds from Christ, and leadeth all that love it up to Christ,—who is the way, the truth, and the life,—the only way, and [there is] no other way to the Father.—*Humphrey Smith's Collection*, 1688, p. 89.

IX.—*Is the quick and faithful Witness, and as a fire, &c.*

This inward and powerful word of God, is described by the apostle to be "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart;"—it is *quick* because it searches and tries the hearts of all; no man's heart is exempt from it.—This is that faithful *witness* and messenger of God, that bears witness for God and for his righteousness in the hearts of all men: "for he hath not left man without a witness," and he is said to be "given for a witness to the people." And as this word beareth witness for God, so it is not placed in men only to condemn them; for as he is given for a *witness*, so saith the prophet, "he is given for a leader and a commander." The light is given, "that all through it may believe." For "faith comes by hearing, and hearing by the word of God," which

This I affirm, that all those endeavours many vigorously employ to vilify an inward principle, and dissuade persons from believing in it, waiting upon it, and being guided by it, centre in the rankest Atheism; because the sense and influence [of it] upon the mind is the most sensible, express, and constant argument for God and His pure religion; which lost, makes way for infidelity.—*W. Penn's Just Rebuke, &c.*, p. 610, vol. ii.

is placed in man's heart, both to be a witness for God, and to be a means to bring man to God through faith and repentance. It is therefore "powerful," that it may divide betwixt the soul and the spirit: it is like a "two-edged sword," that it may cut off iniquity from him, and "separate betwixt the precious and the vile." And because man's heart is cold and hard, (like iron naturally,) therefore hath God placed this word in him, which is said to be like a *fire* and like a *hammer*, (Jerem. xxiii. 29;) that like as by the heat of the fire the iron is warmed and softened, and by the strength of the hammer is framed according to the mind of the worker; so the cold and hard heart of man is, by the virtue and powerfulness of this word of God *near* and *in* the heart as it resists not, warmed and softened, and receiveth an heavenly and celestial impression and image.—*R. Barclay, Apology, Prop. V. and VI.*

X.—*To follow this Light the Cross must be taken up.*

No man can obey the light wherewith he is enlightened, but in denying himself:—he must take up the cross of Christ.—*I. Penington's Works.*

— To the enquiry, in what way is the cross to be taken up or borne, W. Penn replies: [By] an inward submission of the soul to the will of God, as it is manifested by the light of Christ in the consciences of men; though it be contrary to their own inclination. For example, when evil presents, *that* which shows the evil, does also tell them, they should not yield to it; and if they close in with its counsel, it gives them power to escape it. But they that look and gaze upon the temptation, at last fall in with it, and are overcome by it; the consequence of which are guilt and judgment. Therefore, as the Cross of Christ is that spirit and power in men, (though not of men but of God,) which crosseth and reproveth their fleshly lusts and affections; so the way of taking up the cross, is an entire resignation of soul to the discoveries and requirings of it.—*W. Penn. No Cross, &c. chap. 8.*

XI.—*The way to profit by it.*

"The manifestation of the Spirit is given to every man to profit *withal*." The way to profit by it, is often diligently to retire unto it. As it appears inwardly, it calls for inward retirement, and an abstraction from earthly objects, imaginations and attachments. For in the silence of all that is of the flesh, the still small voice of Truth, the Divine word nigh in the heart, is heard; and by hearing, —true faith is produced. For "faith comes by hearing, and hearing by the word of God." He [Christ] is the author, as well as the finisher of the true Christian's faith; the faith of the operation of

God, which works by love to the purifying of the heart, and overcoming of the world.—*Yearly Meeting, 1770.*

XII.—*Its blessed effects on man's heart.*

What does this blessed light do for you? First it sets all your sins in order before you:—it detects the spirit of this world in all its baits and allurements; and shows how man came to fall from God, and the fallen state he is in. Secondly, it begets a *sense* and *sorrow*, in such as believe in it, for this fearful lapse. You will then see Him distinctly whom you have pierced, and all the blows and wounds you have given him by your disobedience, and how you have made him to serve with your sins; and you will weep and mourn for it, and your sorrow will be a godly sorrow. Thirdly, after this it will bring you to the *holy watch*, to take care that you do so no more, and that the enemy surprise you not again. Then *thoughts*, as well as words and works, will come to judgment; which is the way of holiness, in which the redeemed of the Lord do walk. Here you will come to love God above all, and your neighbours as yourselves. Nothing hurts, nothing harms, nothing makes afraid in this holy mountain. Now you come to be Christ's indeed; for you are his in nature and spirit, and not your own. And when you are thus Christ's, then Christ is yours; and not before. And here communion with the Father and with the Son you will know. And the efficacy of the blood of cleansing, even the blood of Jesus Christ, that immaculate Lamb, which speaks better things than the blood of Abel, and which cleanseth from all sin the consciences of those, that, through living faith, come to be sprinkled with it from dead works to serve the living God.—*W. Penn, Rise and Progress, vol. i. p. 892, fol.*

The following deeply instructive extract from a letter of Richard Claridge, to the Monthly Meeting of Barking, may very suitably close this subject.

XIV.—If we wait low to feel this heavenly power to arise, and are obedient to it, we shall come to experience safety and preservation from all the attempts of the adversary. O! gather, gather, my dear Friends, to the Divine Power. Let this arise, and go before us,—let this be our leader and commander,—and the enemy will flee away. The awe and dread of the everlasting God will be upon us; and we shall know a stay to our minds, and a bridle to our tongues: so that we shall not think our own thoughts nor speak in our own wills; but both our thoughts and words, yea our silence also, will be in subjection to Christ Jesus, who is the wisdom and power of

God. And here as we keep and abide, there will be no seeking to be one over another, but to be one under another; serving one another in love; striving together for the hope of the Gospel; and endeavouring to keep the unity of the Spirit in the bond of peace.—*Posthumous Works.*

THE FATHER, WORD, AND SPIRIT, ARE ONE.

(Sect. viii. page 10.)

I.—As for the Holy Trinity, whereby they mean those Divine holy Three, the Father, the Word or the Son, and the Holy Ghost, we have, ever since we were a people, or religious society, sincerely believed and owned those holy Three, to be one true and living God, blessed for ever.—*G. Whitehead, Truth Prevalent, Introductory Epistle, 1701.*

II.—To the charge, that “the Quakers deny the Trinity,” W. Penn replies:—Nothing less. They believe in the Holy Three or Trinity of Father, Word and Spirit, according to Scripture: and that these three are truly and properly one; of one nature, as well as will. But they are very tender of quitting Scripture terms and phrases for schoolmen’s; such as *distinct and separate persons and subsistences, &c.* are; from whence people are apt to entertain gross ideas and notions of Father, Son, and Holy Ghost. And they judge, that a curious enquiry into those high and Divine relations, and other speculative subjects, though never so great truths in themselves, tend little to godliness, and less to peace; which should be the chief aim of true Christians. And therefore they cannot gratify that curiosity in themselves or others.—Besides that Christ Jesus hath taught them other things, the sad consequences at all times of superfining upon Scripture texts, do sufficiently caution and forbid them. Men are too apt to let their heads outrun their hearts, and their notion to exceed their obedience, and their passion to support their conceits; instead of a *daily cross, a constant watch, and an holy practice.*—*W. Penn, Key, vol. ii. fol. p. 788.*

III.—Mistake me not, (says W. Penn in his *Sandy Foundation Shaken*,) we never have disowned a Father, Word, and Spirit, which are One, but men’s inventions. (*)

(*) In an unpublished manuscript discovered in the library at Urie, near Aberdeen, entitled, “Questions proposed by Mr. Charles Gordon [uncle to “the Apologist] concerning the Quakers’ principles, to Robert Barclay,

THE HOLY SCRIPTURES.

(Sect. iii. page 7.)

I.—*Christ the great Word of words, and only right Expounder as Author of them.*

Because people are so apt to think, if they have the Scriptures they have all, (for that they account them the only word of God; and so look no further, that is, to no other Word, from whence those good words came;)—therefore this people, [Friends] have been constrained, and they believe by God's good Spirit, once and

"with his answers thereunto: and Mr. Charles, *his* considerations of the " said answers. Copied out of Mr. Charles *his* Papers, by his brother Mr. " Robert Gordon, 1678;" R. Barclay gives the following reply to a question on this subject: "I believe according to the Scriptures, that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one: and the Father is in the Son, and the Son is in the Father, and the Spirit is in the Father, and the Son, &c. ' And this is that which is revealed concerning this mystery, beyond which it is not lawful for any man to stretch. If any will be grappling with this mystery with their own dark comprehensions, talking of distinct *personalities*, &c., whereof the holy penman make no mention; such, though they be soaring high in their own imaginations, thinking to comprehend the hidden mysteries of the Deity with their carnal, notional, or natural distinctions, are but yet fools in the true knowledge of God. It sufficeth me to believe concerning this thing, what is revealed unto me according to the Scriptures."

[This interesting manuscript contains a long series of questions and replies on various heads of doctrine: the questions by Gordon, are in general couched in the very intricate theological language of that day; from which R. B. often endeavours in his replies to disentangle the subject matter; but that circumstance gives a certain character to the whole, and renders it scarcely desirable to publish the piece. From the following extract towards the end, it would seem that it was not composed with any such view.—Answer by R. B. to a long series of replies by way of rejoinder from his uncle:—"For as much as the author of the considerations [Questions] is now removed, and in regard to my near relation to him, and that likewise the most of all the things (if not all) here handled by him have been since, largely treated of by me, and published upon other occasions: and this only is intended not as any public matter, but a private monument of my deceased uncle; these things do all necessarily lead me to be brief, rather in a cursory way only, to observe his mistake and misapprehension of my answers, than to enter into a polemic exercise with so near a relative, while gone; since I do unwillingly so engage with the greatest strangers though alive," &c. In the next paragraph he speaks of one subject of his uncle's said "considerations," that of predestination, &c., and adds: it "is now largely handled by me in my Apology, 5 and 6 Theses, or Propositions." The Apology was first published in 1676, the author being in the 28th year of his age.—ED.]

again to point them to the great *Word of words*, Christ Jesus; in whom is life, and that life the light of men; that they might feel something *nearer* to them than the Scriptures, viz., the word in the heart, Christ within them, the hope of glory. And, to be sure, he is the only right expounder as well as the author of Holy Scripture; and without whose light, Spirit, or grace, they cannot be profitably read by those that read them.—*W. Penn's Key, &c. vol. ii. fol. p. 782. (*)*

II.—*The living Word of God, the Author of and rule to them.*

This is my judgment, and I am not ashamed of it, that attributing so much to the letter of the Scriptures, and declining that regard men ought to have had unto the holy living Word of God, that alone creates all things new, and was the author of, and rule to, those sound words themselves, hath robbed the living Word of God of its true and rightful honour; and rendered men's hearts more formal and less awful than they would otherwise have been. So that the only way for people to come to a true sight of, sincere respect for, and grounded belief in the holy Scriptures, is, to be turned to the voice of the living, powerful Word of God, from whom they came,

(*) —We direct men to the light, Spirit, and grace of Christ in their hearts, according to the testimonies of Christ and his apostles. Because, unless Christ be believed in, and obeyed in his *inward appearance*, all that men may know of him *outwardly* by the Scriptures, will avail them little in the great concern of their salvation. For the Holy Scriptures cannot give men repentance towards God, and faith towards our Lord Jesus Christ; they cannot quicken the dead in trespasses and sins; they are *witnesses* and *declarations* of these things, *not efficient causes* thereof: Christ alone is the Author and Giver of them; and if ever men expect to have them [these blessings] they must come unto him for them. So that though we have an high and honourable esteem for the Holy Scriptures; yea, a more sensible value for them, since our believing in the light, than we had before; because our understandings are opened thereby in the knowledge of them, and they opened to our understandings, so that they remained no longer a *sealed book* to us, with respect to things that belong to our everlasting peace; yet still they are [of themselves] but Scriptures; that is, *writings of the truth*; they are not Christ, *the truth*: and therefore, notwithstanding we do firmly believe whatsoever they testify concerning God, Christ, the Holy Spirit, repentance, faith, justification, forgiveness of sins, the immortality of the soul, the resurrection, &c.; yet that we may *effectually* and *savingly* know, every one of us for ourselves, that God is our Father, Christ our Saviour, the Holy Spirit our teacher, sanctifier and preserver; that we are members of Christ's mystical body, and heirs of the kingdom of heaven, we must come further than bare *outward historical faith and knowledge* (which a natural man in his natural state may have,) viz., to the *inward experimental work and testimony* of the Spirit of adoption, whereby we can cry, Abba, Father. For it is the Spirit itself, that gives us our saving evidence, by witnessing with our spirits, that we are the children of God. (Rom. viii. 15, 16.)—*Richard Claridge. Answer to Cockson, 1706, p. 261.*

which is nigh unto every one, to direct, and order, and discipline to and in, that way of holiness, they testify of, and which leads to eternal happiness.—*W. Penn's Quakerism, &c. fol. vol. ii. p. 289.*

III.—*Who the interpreter of them, &c.*

All parties plead Scripture, and that for the most opposite principles. The Scripture, you say, cannot determine the sense of itself; it must have an interpreter: if so, he must either be fallible or infallible. If the first, we are worse than before; for men are apt to be no less confident, and yet are still upon as uncertain grounds. If the last, this must be either an external or an internal judge: if an *external*, you know where you are, without pointing; for there stands nothing between you and Popery in that principle: if an *internal* judge, either it is ourselves, or the Spirit of Christ dwelling in us: not *ourselves*, for then the *rule* would be the *thing ruled*, which cannot be; and if it be the Spirit of Christ Jesus, (so the apostle tells us, that unless we have the Spirit of Christ we are none of his,) then is the neck of imposition broken; and what hast thou to do to judge me? let me stand or fall to my own Master.(*)—*W. Penn's Address to Protestants, vol. i. fol. p. 805.*

IV.—*Setting up the letter against the Spirit, &c.*

The Jews relied upon them [the Scriptures] for eternal life, and not upon Christ: Him they set at nought then, as much as the false Christians slight His light now. And it was Christ's complaint then, "in them ye think to have eternal life; but ye will not come unto me that ye may have life." Thus the outward Jew set up the Scripture against Christ in the flesh, and thus the outward Christian sets up the Scripture against Christ in the Spirit, or in his spiritual appearance in the soul; insomuch that a man runs the hazard of being proclaimed a blasphemer, that speaks but of *Christ within*, yet it is express Scripture;(+) and of being stigmatized for an heretic, that calls Christ only that *Word of God*, though at the same time a man confess the holy Scriptures to be given forth by Divine inspiration, and that they are the *words of God*. (‡)—*W. Penn's Answer to a Libel, &c. Vol. ii p. 678.*

(*) "Without the Spirit, it is impossible to understand them" (the Holy Scriptures).—*Tindall.* (whom Fox, the author of the Book of Martyrs, calls "The English Apostle.")

"Without this special help and prompting of God's Holy Spirit, the Word of God [meant the Scriptures] is unto the reader, be he never so wise or well learned; as the vision of a sealed book."—*Bishop Jewel.*

(†) [*Christ in you*, would be literally most correct, according to our English translation; but the Greek words *εν υμιν* (Col. i. 27; 2 Cor. xiii. 5; Rom. viii. 10,) appear fully to warrant W. P.'s assertion. Ed.]

(‡) "No Quaker, that ever I knew of, did or will deny the Scriptures to be the words of God."—*R. Barclay's Apology Vindicated, Sect. 4.*

V.—*The Scriptures the true declaration of the Gospel, &c.*

The Bible itself declares of the Gospel, but *is not that Gospel*; it declares of the Spirit, but *is not that Spirit*; it declares of the Light, but *is not that Light*; and it declares of the eternal power and word, but it *is not that eternal power and word of God.*(*)

We never compared the Scriptures to a mutilated or dim copy: they are a clear and perfect copy, as to all essentials and necessities of the Christian religion; but they are not the original.—*R. Barclay, Quakerism Confirmed.*

In his "Truth cleared of Calumnies," he says to his opponent: I leave it to all of any sound judgment, whether you, or we, be most esteemers of the Scriptures: we, who say they were words, pure as gold, without any tincture of uncleanness or corruption, *as they came forth from the Spirit of God, through the penmen of them*; or you, if you say, they were defiled with the uncleanness of the men, through whom they were given forth.—*Works, vol. i. 8vo. p. 50.*

☞ To a remark of an opponent that "they [Quakers] will not make the due use of them [the Scriptures], because a Bible is not to be seen in all their meetings," R. Barclay replies, 'We meet not to read the Scripture, but to wait on the Lord, and be taught of him, and receive from his Spirit what he pleaseth to administer, either in ourselves, or through the mouths of his servants; and we meet to worship God, whose worship is to be performed "in spirit and in truth," and not in external reading.—*Truth Cleared, &c. Works, vol. i. p. 23, 8vo.*

An opponent accuses the Quakers of contempt towards the Holy Scriptures, by neglecting to read them in their meetings.—Reply:—"It is true our method is not to read them in our assemblies, which are constituted for another purpose; but, as long as we daily read them in our private houses, learn them by heart, and continually sprinkle our public testimonies with passages out of them, we cannot justly be accounted as contemnors of them."—*Dan. Phillip's Occasional Defence of Quakers, p. 203-4.*

We do indeed really, heartily, singly, as in God's sight, own the Scriptures,—the Scriptures written by the prophets and holy men of God under the law,—the Scriptures written by the evangelists and apostles in the time of the gospel: and we read them with delight and joy, and would draw no man from a right reading of them, to the benefit of his soul; but only from giving their own judgments on them without the Spirit of God; lest in so doing, they wrest them to their own destruction.—This is that which the Lord hath drawn us from, and which we know it would also be profitable to others to be drawn from too; to wit, from imagining and guessing at the meaning of the Scriptures, and interpreting them without the opening of that Spirit from which they were given forth: for they who do so, feed that part with a gathered knowledge, which should be famished, die and perish, that another thing might come to live in them, and they in it.—*Penington's Works, vol. iii., p. 184.*

(*) They [the Scriptures] are not that which they are a declaration of: the letter testifies of the eternal life, but is not it, neither gives it;—it testifies of the light of the glorious gospel shining in the heart, (which gives the light of the knowledge of the glory of God; but it is not that light, which gives that knowledge;—it testifies of the way, but Christ is the way; and of the Word, but God is the Word; and of redemption, but Christ is

CONCERNING JESUS CHRIST, HIS COMING IN THE FLESH AND SPIRIT.

(Sect. xiv. page 13.)

I.—*Our belief concerning his coming, suffering, mediation, &c.*

We believe in no other Lord Jesus Christ than he—who in the fulness of time took flesh of the seed of Abraham and stock of David, became “Immanuel,” God manifest in flesh, through which he conversed in the world, preached his everlasting gospel, and by his Divine power, gathered faithful witnesses; and when his hour was come, was taken of cruel men, his body wickedly slain; which life he gave to proclaim, upon faith and repentance, a general ransom to the world: the third day he rose again, and afterwards appeared among his disciples, in whose view he was received up into glory; but returned again, fulfilling those Scriptures, “he that is with you, shall be in you,” “I will not leave you comfortless, I will come again, and receive you unto myself.” (John, xiv. 8, 17, 18.)—That he is their King, Prophet, and High-priest, and intercedes, and mediates on their [his children’s] behalf, bringing in everlasting righteousness, peace, and assurance for ever,—to whom be everlasting honour and dominion. Amen.—*W. Penn’s Invalidity, &c. vol. ii. p. 420, fol.*

II.—*He overcomes our common Enemy, &c.*

We are very ready to declare to the whole world, that we cannot think men and women can be saved by their belief of the one, [Christ’s coming in the flesh and the holy ends of it,] without the sense and experience of the other, [obedience to his inward and spiritual manifestation;] and *that is what we oppose, and not his blessed manifestation in the flesh.*(*) We say that he then overcame our

the redemption, and not the letter; and though it testifies of justification and sanctification, but they are wrought by the Word in the grace and power of Christ. And so every one who will own the Scriptures, as they were given forth to be owned, must first own that of God in them, which is manifested to work in the creature what they testify of; that they may witness Christ the power of God, working all their works in them and for them, according to the Scriptures.—*R. Hubberthorn—Writings, edit. 1663, p. 106.*

(*) *To the charge that “they (the Quakers) deny the satisfaction of the blood of Christ,”* the following reply is given: “This is a false slanderous charge; charge it who will. For my part, according to what I have heard

common enemy, foiled him in the open field, and in our nature triumphed over him that had overcome and triumphed over it, in our forefather Adam and his posterity. And that, as truly as Christ overcame him in our nature in his own person, so by his Divine race being received and obeyed by us, he overcomes him in us: that is, he *detects* the enemy by his light in the conscience, and *enables* the creature to resist him and all his fiery darts; and finally,

and seen since acquainted with them, of all the sorts of professors that I have been conversant with, I have not known any to have a greater esteem for, and put a greater value on, the blood of the Lord Jesus Christ, than those do who are thus charged: and indeed, it is no wonder that they thus value it, seeing a remnant have experienced such inexpressible virtue from it, and benefit by it."—*Clement Lake's Reply to J. Flavell, 1687, p. 10.*

J. Whiting in his *Truth Defended, 1701, p. 129—130, in reply to one of G. Keith's slanderous assertions against Friends, "that Christ in man, by his blood shed in them, is the offering for sin, &c."*—replies, "I dare thee to show, who ever said, 'His blood shed in them is the offering for sin,' &c."—[and again, to the assertion,] *that they, the Quakers, hold that his [Christ's] blood shed inwardly, is a sacrifice of atonement, or [that they] 'made the outward the allegory of the inward,'*—WE DENY; and prove it, if thou canst."

And again, at p. 119, in reply to G. Keith's attacks, J. Whiting answers a query, "*Whether the gift of the Holy Spirit with the sanctifying graces thereof, proceed from Christ crucified within, having made the atonement and satisfaction by his blood within,*" &c. This [Whiting remarks,] is still to render Christ within in opposition to Christ without, as if two Christs, which is but one: and *we never said it was by Christ's blood shed within,* in a strict sense, but as proceeding from Christ's sacrifice without; only the effects and benefits of it must be manifest and received within, by his Spirit through faith.—We say, the conscience must be really sprinkled by the spiritual blood of Christ, as the effect and fruit of that one offering; of which the outward sprinkling of the door-posts was a figure.

Geo. Whitehead, in his *Antidote against the Venom of the Snake in the Grass, 1697, p. 29, replies to the following charge in the Snake, &c. "That Christ's making an outward atonement and satisfaction for sin, by an outward shedding of water and blood, they (the Quakers) turn all this to a mere allegory, tending only to an inward Christ, that is, their light within, to spiritual blood shed inwardly in their hearts."*

Reply.—We are injuriously and wrongfully accused in this charge. We do not turn Christ's outward suffering, sacrifice, blood or atonement, made for sin thereby, into a mere allegory, as if there had been no such thing in reality both outwardly and literally. This is *far remote from our intentions, thus to allegorize away all these to the inward,* as if no Christ had outwardly been, or suffered for mankind; *it was never our opinion.*—Yet [we] deny not but it has been, and still is, our sincere belief and persuasion, (as well as our experience in measure,) that all Christ's suffering and sacrifice, his cross, his blood and water shed without, had a mysterious and allegorical meaning and interpretation, as well as a literal, in them who are crucified with him, and really washed from their sins in his blood: and there is his spiritual blood and water as well as the outward; for all that is spoken of the blood of Christ in Scripture, is not to be taken only in a literal sense.—*John, vi. 54—56; Heb. ix. 14, &c.]*

so to fight the good fight of faith, as to *overcome* him, and lay hold on eternal life.—*W. Penn's Primitive Christianity*, p. 869. vol. ii. fol. edit.

III.—*Our Redemption, by Christ, without and within us.*

We consider our redemption in a two-fold respect or state, both which in their own nature are perfect, though in their application to us, the one is not, nor can be, without respect to the other. The first is, the redemption performed and accomplished by Christ for us in his crucified body *without us*: the other is, the redemption wrought by Christ *in us*; which is no less properly called and accounted a redemption than the former. The first then is that whereby a man, as he stands in the fall, is put into a capacity of salvation; and hath conveyed unto him a measure of that power, virtue, Spirit, life, and grace, that was in Jesus Christ, which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally, as in the fall, leavened. The second is that, whereby we witness and know this pure and perfect redemption *in ourselves*, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favour, and friendship with God. By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far 'reconciled to God by the death of his Son,' while enemies, that we are put into a capacity of salvation, having the glad tidings of the Gospel of peace offered unto us; and God is reconciled unto us in Christ, calls and invites us to himself, in which respect we understand these Scriptures: He slew the enmity in himself: he loved us first: seeing us in our blood, he said unto us, live: he who did not sin, his own self bare our sins in his own body on the tree: and he died for our sins, the just for the unjust. By the second, we witness this capacity brought into act, whereby receiving and not resisting the purchase of his death, to wit, the light, Spirit and grace of Christ revealed in us, we witness and possess a real, true, and inward redemption from the power and prevalency of sin; and so come to be truly and really redeemed, justified, and made righteous, and to a sensible union and friendship with God.—As none could have enjoyed the last, without the first had been, such being the will of God; so also can none now partake of the first, but as he witnesseth the last.—*R. Barclay. Apology, Prop. 7.*

IV.—*Christ to be our Sanctifier as well as Sacrifice.*

None can come to know Christ to be their sacrifice, that reject him

as their sanctifier. The end of his coming being to save his people from the nature and defilement, as well as from the guilt of sin ;—therefore those that resist his light and spirit, make his coming and offering of none effect to them.—*W. Penn, Rise and Progress, &c. vol. i. 867, fol.*

V.—*On pressing after the knowledge of his power within us, &c.*

O my reader ! rest not thyself wholly satisfied with what Christ has done for thee in his blessed person *without* thee ; but press to know his power and kingdom *within* thee ; that the strong man that has too long kept thy house, may be bound, and his goods spoiled, his works destroyed, and sin ended, according to 1 John, iii. 7. For which *end*, says that beloved disciple, Christ was manifested ; that all things may become new,—new heavens and new earth, in which righteousness dwells. Thus thou wilt come to glorify God in thy body and in thy spirit, which are his ; and live to him and not to thyself. Thy love, joy, worship, and obedience,—thy life, conversation, and practice,—thy study, meditation, and devotion, will be spiritual : for the Father and the Son will make their abode with thee, and Christ will manifest himself to thee. For the secret of the Lord is with them that fear him ; and an holy unction or anointing have all those, which leads them into all truth ; and they need not the teachings of men. They are better taught, being instructed by the Divine oracle ; no bare hearsay or traditional Christians, but fresh and living witnesses ; those that have seen with their own eyes, and heard with their own ears, and have handled with their own hands, the word of life, in the divers operations of it, to their souls' salvation. In this they meet, in this they preach, and in this they pray and praise.—*W. Penn's Primitive Christianity, vol. ii. p. 868, fol. edit.*

CONCERNING BREAKING OF BREAD, &c. AND CHRIST'S FLESH AND BLOOD.

(Sect. vi. p. 9.)

I.—*The substance come—the heavenly bread and wine.*

With respect to breaking bread and drinking wine in a sacramental way, (as they call it) we have disused it ; because we do certainly know, that to us the substance is come, the heavenly bread and wine of the kingdom, to our great joy and refreshment ; which are the principal mementos to us of the breaking of Christ's body, and shedding his most precious blood for us : and as often as we are made

partakers hereof, we show forth his death, and bear in our bodies the marks of the dying Lord Jesus ; which marks are, a death to sin, and a new life to holiness.—*B. Coöle. The Quakers cleared, &c. 1696, p. 75.*

II.—*The Blood of Christ owned, both according to the history and in the mystery.*

We do, in the sight of God, really own the blood of the Son of man, both according to the history and in the mystery ; (as we do his cross,)—both as shed for us, and to be drunk by us,—both as bespeaking remission of sin past through faith in it, and as sprinkling the conscience of true believers, and cleansing them from all sin. Therefore, it is called, “ the precious blood of Christ,” &c.

Because we testify, that it is not the notion or bare historical and literal belief of those things, that justify or make us really free from that wrath which comes upon every soul of man that doeth evil, whether Jew or Gentile, professor or profane ; but the life and virtue of this blood received into the heart by that living faith, which Christ alone is the author of ; therefore we are branded with slighting the blood of the man Christ, &c., though we testify our esteem thereof, both in the history and in the mystery ; and that without the life and virtue of this blood there is no remission. (*)—*W. Bayley and John Crook. Rebellion Rebuked, edit. 1673, p. 20.*

(*) His [Christ's] flesh is called meat, and his blood drink, which the saints are said to eat and drink of ;—and these are real in themselves, though metaphorical as to carnal eating ;—the nourishment, food, and eating of the inner man, is as real in a spiritual manner, as the nourishment, food, and eating of the body, is real in an outward corporeal manner.—*R. Barclay M.S. referred to in Note at foot of page, viz. 29.*

G. Whitehead, in his “ The Divine Light of Christ in Man,” &c., 1692, makes the following reply to one J. Norris, who takes up R. B.'s expression in his Apology ;—the spiritual body of Christ, “ which we call *Vehiculum Dei* : ”

As to his (R. B.'s) words, “ which we call *Vehiculum Dei*,” (speaking of the spiritual body of Christ,) I conceive he speaks in condescension in the person of some of the learned writers or philosophers who have used those terms, and not in the person of the people called Quakers, who are not only esteemed an illiterate people, but are a plain simple, innocent people, who most affect plain Scripture language, without any school glosses or nice distinctions to deck, adorn, or illustrate their Christian profession of Christ, or of his Divine Light within. Nor is Jesus Christ preached among us under those terms, but in Scripture terms, both as he is truly God, and as he is the one Mediator between God and man, even the man Christ Jesus ; as having an inward sight, sense, and knowledge of him by his Divine Light, Spirit, life, and power. So we shall not need to fall out about the names thereof, but prize the excellency of the knowledge of Christ Jesus our Lord, above all the world's wisdom ;—for in him are all the *hidden treasures of true wisdom and knowledge.*

III.—*Christ the living bread,—to be eaten, or no life, &c.*

"I am the living bread which came down from heaven," saith Christ: and "if any man eat of this bread he shall live for ever." So it is not only talking of Christ, but eating and feeding on his flesh; "for the bread that I will give, is my flesh, which I will give for the life of the world." And this we witness to be our bread, and have eaten of it; and therefore we must needs own this flesh of Christ to be our heavenly bread, which comes down from heaven, and cannot deny our food, our daily bread. Then the letter-professing Jews murmured again, and said, "How can this man give us his flesh to eat?" Then said Jesus unto them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And this is our daily drink and daily food, the flesh and blood of him that comes down from heaven. And what do ye letter-professors call this *human flesh*, which ye must eat, and *human blood* which ye must drink, which came down from heaven? whose flesh whosoever eateth, and drinketh his blood, hath eternal life.—"He that eateth my flesh and drinketh my blood," saith Christ, "dwelleth in me and I in him:" and "as the living Father hath sent me, so live I by the Father," and "he that eateth me, even he shall live by me." So it is clear there is no living by Christ, and no dwelling in Christ, and He in him, without eating his flesh and drinking his blood, which came down from heaven: and "he that eateth this bread, shall live for ever." So ye must all come to eat and drink of this food, and praise God; which will bring all into life and peace.—*G. Fox. Testimony of what we believe of Christ, Works, 1706, p. 460.*

In his "Possession above Profession," p. 504, he writes: So His heavenly flesh is the saints' daily food and bread from heaven; and they that deny the heavenly man Christ Jesus, that died and suffered without the gates of Jerusalem above 1600 years since, His sufferings, death, and resurrection, deny their own food and their own heavenly bread, and Him that offered up himself for their sin, and had power to lay down his life and to take it up again. For it was Christ that died, and is risen, and is at the right hand of God, the heavenly and spiritual man; and it is Christ Jesus who makes intercession for the saints.

CONCERNING WORSHIP.

(Sect. xii. page 10.)

I.—*Prayer, a gospel ordinance, &c.*

We do acknowledge—that *prayer* is a gospel ordinance : that it is not only good, but necessary to be used ; that God only can give us to pray aright, as well as to pray at all ; that therefore his assistance is necessary. To have which, there ought to be a waiting out of all conceivings, inventions or forms, to receive a *living touch* and sense from His pure, living, and eternal Spirit, whereby to set our spirits at work.—Those that have not words, especially in public places, have sighs and groans, and a deep and silent exercise of spirit towards God ; in which, blessed communion is joined, and refreshments that outdo all worldly satisfaction.—That it is the duty of all to wait upon God ; and *that*, not only at public meetings, but at their own houses also, and therein as well at their meals, (*) as at all other times for worship. If any have the motion of God's eternal Spirit upon their hearts, let it be answered to God's praise, and the edification of others : if not, let none offer up an unsanctified, dead sacrifice to the Lord, (as all that comes from mere man is,) for it will be their burden : neither prodigally spend their own portion, or that bread upon others, God has bestowed *for their own use*. Thus, whether we eat, drink, sleep, or otherwise enjoy God's benefits, let all be done with holy awe, and to the glory of God our Father ; as it will certainly be, if there be but a still and reverent waiting in spirit upon the Lord, in the light of Christ, to be made sensible of His goodness, and blessings upon us.—*W. Penn's Quakerism, &c. vol. ii. p. 272, fol.*

II.—*Same.*

Prayer is an ordinance of God, when performed by his Spirit in its words, (and not those which man's wisdom teacheth,) or without words, by sighs and groans which cannot be uttered : and these, so often as the Spirit itself pleaseth. But the form without the Spirit, whether it be by words of other men's framing, or words of a man's own spirit according to his will, time, and manner—this is not the prayer that prevails with God. And we believe, there are none so weak and infirm, but this Spirit proffers its help at some time or

(*) It is a thing usual amongst us, when we sit down to eat, to *wait upon the Lord for some time*, that we may feel his presence, and know ourselves stated [settled] in his fear, to which the blessing is ; and as we there stand, if any outward expressions be required of any, then in God's fear they may utter them.—*R. Barclay's Works, Truth Cleared, &c. p. 81, vol. i.*

other, though man regardeth it not :—and the more man's mind is gathered *within* from all visibles, the more he comes to be sensible of the movings and stirrings of this Spirit in its secret cries to God, answerable to the wants of that man or woman; in whom it moves and cries. And by the due watching thereunto, we believe and know the Spirit of prayer and adoption that cries unto God, comes to be discerned and distinguished from a man's own spirit and will.—*J. Crook, Truth's Principles*, p. 373. (*)

III.—*Daily waiting on the Lord.*

We know it is our duty, and is also our practice, to retire from our external affairs, and wait upon the Lord every day, that we may receive strength from Him, and feel his heavenly peace and blessing to descend upon us, at our rising up and our lying down ; that so to Him, over and above all visible things, honour and praise may be returned, who is worthy for ever !—*W. Penn, Apology, &c. chap. iii. end.*

IV.—*Giving thanks &c.*

Giving thanks ; this is when the soul, touched with a deep sense of the mercies and favours of God, doth lift up itself by the assistance of his Spirit, in an holy admiration of his goodness and loving kindness, though without the use of words or vocal expressions. This *inward prayer* of the mind, this internal thanksgiving of the heart and soul, we confess to be a necessary duty at all times ; for the practice of which every member of a family is not without some influence of the Spirit of God, sufficient, *if regarded*, to keep up a lively sense and spirit of religion, without which this true inward prayer cannot be performed." (†)—*Besse, Defence, &c. p. 247, ed. 1732.*

(*) To a remark of an opponent, that according to our views of prayer, men may be discouraged from praying for a length of time ; R. Barclay replies :

Thou speakest as one wholly unacquainted with the ways and motions of the Spirit, to suppose such a case, which cannot be : for the breathings and motions of the Spirit, and especially unto prayer, are very frequent unto those that wait for them ; and are as necessary unto the children of God, as their daily bread, yea and more ; which the Father withholdeth not, but giveth in due season. But many times the spirit of prayer is felt to move, and is answered, when there is no liberty given to speak words in the hearing of others.—*R. Barclay. Truth Cleared, &c. Works, p. 84. vol. i.*

And in his Apology, Prop. XI., he writes : Though we affirm that none ought to go about prayer without this motion, [or influence of the Holy Spirit] yet we do not deny but such sin who *neglect prayer* ; but their sin is, in that *they come not to that place, where they may feel that which would lead them thereunto.*

(†) Geo. Whitehead writes, in answer to G. Keith ; (" Light and Truth Triumphant, &c." p. 70, edit. 1712,) who, speaking of our silent meetings, accuses us of "stopping all thought." "This repeated accusation of

V.—*On the Ministry.*

The ministry of the Spirit must and does keep its analogy and agreement with the birth of the Spirit; that as no man can inherit the kingdom of God, *unless he be born of the Spirit*, so no ministry can beget a soul to God, but that which is from the Spirit.

— Nothing can quicken or make people alive to God, but the life of God. It must be a ministry in and from life, that enlivens any people to God.—It is not our *parts*, or *memory*, the repetition of former openings, in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear:—there is another soundness, that is soundest of all, viz., Christ, the power of God: this is the key of David, that opens and none shuts, and shuts and none can open.—*W. Penn, Rise and Progress, fol. 887, 885.*

VI.—*Speaking as the oracle of God.*

By *this Spirit*, he that speaks, *speaks as the oracle of God*. And therefore, as it was the practice of the people of God in old time, to wait for the moving and stirring of this Spirit, that they might speak as it gave them utterance, in the evidence and demonstration thereof; so do this people (called Quakers) now; and according to its moving in their hearts they minister, according to the signification of the Spirit, whereby they understand both what and when to speak, and when to be silent: as also, who they are that minister and speak in their own wills *above the cross of Christ*, which the apostle was careful always to be in subjection unto, lest he should make it void, by speaking the words which man's wisdom teacheth.—*J. Crook's Truth's Principles, p. 374.*

stopping all thought, I find no proof of, against our silent waiting upon God; but that the contrary is thereby signified, (viz.) that our waiting in God has in it *our mind and thought on God*, as this person [G. K.] has often heard and taught the same doctrine:—"Dear Friends, wait upon the Lord to feel his power and presence, and to be taught of him;" could this mean that they were to have no thought at all of God, or upon his name? No, sure, but to shut out and watch against all evil and vain thoughts, imaginations and temptations of their soul's enemy.

A similar remark occurs in Gurney's Observations, p. 320, 7th Edition.

ON JUSTIFICATION.

(Sect. xiv. p. 13.)

I.—*Our belief concerning Justification.*

We are justified by Christ Jesus, both as he appeared and was made manifest *in the flesh* at Jerusalem, and also as he is made manifest and revealed *in us*. And thus we do not divide Christ, nor his righteousness *without*, from his righteousness *within*; but we do receive and embrace him wholly and undivided, "THE LORD OUR RIGHTEOUSNESS:" by which we are both made and accounted righteous in the sight of God, and which ought not, or cannot be divided. And the manner and way whereby his righteousness and obedience, death and sufferings *without*, become profitable unto us, and are made *ours*, is by receiving him, and becoming *one* with him *in our hearts*, embracing and entertaining that *holy seed*, which as it is embraced and entertained, becometh a *holy birth in us*; which in Scripture is called, Christ formed within,—Christ within, the hope of glory, Gal. iv. 19; Colos. i. 27; by which, the body of sin and death is done away, and we cleansed and washed, and purged from our sins, *not imaginarily but really*; and we truly and really made righteous and holy and pure in the sight of God: which righteousness is properly enough said to be the righteousness of Christ; for it is immediately from him, and stands in him, and is as inseparable from him, as the beams are from the sun. And it is through the union betwixt him and us (his righteous life and nature brought forth *in us*, and we made one with it, as the branches are with the vine,) that we have a true title and right to what he hath done and suffered for us. For, being so closely united to Christ, *his* righteousness becomes *ours*, *his* obedience *ours*, *his* death and sufferings *ours*. Thus we "know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death," Phil. iii. 10; by which nearness and fellowship we come to know an unity with the *suffering seed* both in ourselves and others, and therein to travail for its raising and deliverance: which yet noways derogates from the worth of the sacrifice he offered unto God without the gates of Jerusalem, while he humbled himself unto death, even the death of the cross, tasting death for every man. This is an honest, and plain, and true account of our belief in this matter.

The vast difference that lieth betwixt us and the Papists, any who are not wilfully blind may see, who know their doctrine and *ours in this thing*. It is not the works of Christ wrought in us, nor the

works which we work in his Spirit and power, that we rest and rely upon as the ground and foundation of our justification ; but it is Christ himself, the worker, revealed *in us*, indwelling *in us*, *his life* and *spirit* covering us, that is the ground of our justification ; and we feeling ourselves in him, feeling him in us, and his spirit, his life covering us, we feel our justification and peace with God, in him and through him, the alone Mediator betwixt God and man.—And though it hath been said by us that good works, which are wrought in Christ, and are rather *his* than *ours*, are meritorious, yet we understand it not any other way than thus—that all their merit or worth is from Christ.—*R. Barclay, Truth Cleared, &c. vol. i. p. 85, edit. 1718, 8vo.*

II.—*On imputation of Christ's righteousness.*—We believe that acceptance with the Father, is only in Christ ; and by *His* righteousness made *ours* or imputed unto us ; not by the creaturely skill, but by the applicatory act of God's gift of grace ; whereby the soul feels the difference between self applying by its own faith, and God applying by his Spirit, and so making Christ unto the soul “wisdom, righteousness, sanctification, and redemption ;” so that we believe and are sure, that there is a great difference between imputation, as it is the act of man's spirit, and as it is the act of free grace without man's forcing. And so we distinguish between imagination and imputation, between reckoning or imputing what is real, and reckoning and imputing what is not real, but a fiction and imagination in the creaturely will and power : and because we are against the latter, we are clamoured upon, as if we denied the imputation of Christ's righteousness ; when it is only unto those that are not made righteous by it, “to walk as he also walked.” For as the Scripture saith, it is not he that saith he is righteous by the imputation of Christ's righteousness, but “he that doeth righteousness is righteous, as Christ is righteous ;” he that believes otherwise is deceived. And yet it is not acts of righteousness as done by us, nor as inherent in us as acts, by which we are accepted of God, and justified before him ; but by Christ, the author and worker of those acts in us and for us, whereby we know that we are in Him and He in us, and we hold him as our head ; into whom all things are gathered together in one, even in Him.—*J. Crook. Truth's Principles, p. 367, edit. 1701.*

III.—*Our works justify not, &c.*—I do believe that no man can be justified by the works of the law, nor by any work of his own ; but he or she that is justified in the sight of God, it is freely by his grace, *through faith in Christ Jesus*, who creates such unto good works, *which God hath ordained*, that they, that are justified, should walk in.

Now God through his *free love* hath made me a witness of true justification ; and I testify in the Lord, that it is not *my works* that justify me ; but it is the Lord alone, who *worketh my works in me* and for me, according to his own good pleasure ; who loved me before I loved him, and manifested his love to me in the covenant of light ; whereby he drew me after himself, and gave me strength to obey and follow him in the manifestation and drawings of his love ; which whilst I did reject, I was justly condemned of the Lord, and could not witness *justification in that state* ; although I sought it, and *talked much of it* as many professors now do. But God, who is rich in mercy and love, showed me how he had given me power and ability to receive his truth in the love of it, *through which* I am now *saved and justified*.—George Fox the younger. “ *His faith touching four particulars,*” 1661, (whilst imprisoned in the Gate-House, under order of the House of Commons.)

IV.—*Christ's righteousness without and within us justifies, &c.*

By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputations of sins and transgressions that are past, as though they had never been committed ; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed ; “ that, as sin once reigned unto death, even so now grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord.” And all this is effected, *not by a bare or naked act of faith separate from obedience* ; but in the obedience of faith, Christ being the author of eternal salvation to none but those that obey him.—The matter of our justification in the sight of God is, the righteousness of Christ alone. I understand not by it, Christ's righteousness *wholly without us* ; for then men might be justified [while continuing] in a state of sin and transgression, which is contrary to the whole current of Scripture ; but the righteousness of Christ *wrought in us*, not excluding that without us : his righteousness without us being the remote procuring cause, and his righteousness wrought in us by his Spirit, the immediate formal cause of our justification. For “ Christ in you,” says the apostle, is “ the hope of glory.” Col. i. 27. [I do] not deny imputation in that true sense of the word wherein the Scriptures use it, viz., when the person or thing really is such, as it is imputed, counted, or reckoned to be ; but in the mistaken acceptance of it by the common protestant ; as when a person is counted righteous, by the righteousness of Christ outwardly imputed to him, not having the inward righteousness of Christ wrought [“ by his Spirit”] in him. For such a notion as this, there was no ground in the Scriptures of truth ; but it was a speculation that owed its origin to the fallen wisdom of man. Complete justification denoted a being made

inwardly just, by putting an end to sin, finishing of transgression, and bringing in Christ's everlasting righteousness; and this being the work of the Spirit in sanctification, sanctification must of necessity precede our justification; [which is the order of the apostle's testimony on this subject, 1 Cor. vi. 11.] it being impossible that a man should be made inwardly just, while he remains unsanctified, and his lusts and corruptions unmortified. It is true, there is a justification *begun* as soon as men truly repent of their sins, and believe in the Lord Jesus Christ; for then they receive, as George Whitehead truly words it, "remission, or a justifying from former sins, through the righteousness of God, declared in and by Jesus Christ; but complete justification, is a making inwardly just, through a purging out of iniquity, mortifying of corruption, and bringing in Christ's everlasting righteousness."—*R. Claridge, Works, p. 79, ed. 1716.*

V.—Here lies the gross mistake of our adversaries; they make the sufferings of Christ, which peculiarly relate to the first part of justification, (viz., remission of sins past) to be that which has answered, not only for sins past, but present and to come; so as to acquit them *from all inward work*, as necessary to justification completely taken, contrary to express Scripture, (Rom. v. 25,) and the great end of Christ's spiritual manifestation in his people. (*)—*W. Penn, Reason against Railing, &c. vol. ii. fol. p. 524.*

VI.—My Friends, let us not deceive ourselves; God will not be mocked; such as we sow, we shall certainly reap. The tree is known by its fruits, and will be judged according to its fruits. The wages of sin is death.—It is sanctification that makes the saint; and self-denial that constitutes the Christian; and not filling our heads and elevating our fancies by *applying those promises to ourselves, which as yet we have no interest in.*—This spiritual flattery of ourselves is most pernicious. I cannot but say with the apostle, It is neither circumcision nor uncircumcision, Jew nor Gentile, but the *new creature*, created after Christ Jesus unto holiness; for without holiness no man shall ever see the Lord.—*W. Penn's Address to Protestants, vol. i. p. 769, fol.*

(*) "Men are not imputatively righteous with God, while they are actually sinners, serving the devil, as is many of the Priests' (clergy) sense of imputation, whereby they corruptly flatter themselves and others in their sins, with a pretence of righteousness purchased for them in Christ's person without them, and an imputation of it to them, while yet they are unsanctified, unjust and unrighteous: which is their false and corrupt gloss, and deceitful sin-pleasing doctrine, concerning imputation and justification; seeing that he to whom God imputeth righteousness, and to whom the Lord will not impute sin, hath no guile in his spirit. (Ps. xxxii. 1, 2.)

CONCERNING FAITH.

I.—*Is the gift of God, &c.*

[Another] great gift of God, is true and living faith in his Son, to all them who truly receive him, to whom he gives power to become his sons and daughters; which faith purifies the heart, and works righteousness in the soul by love, into the new creation in Christ Jesus unto good works, that we may live *in them* and *not by them*:—which faith is a mystery, held in a pure conscience void of offence towards God and man, and overcometh the world within and without. Till men and women come to receive this faith, which stands in the power of Christ, and of his resurrection, their preaching is vain, and their faith is vain, and they are still in their sins. This faith [he] who receives it, brings forth works of righteousness, as love, joy, peace, meekness, patience, love to God and our neighbour, &c. &c.—*Ambrose Rigge. Testimony to true Christianity, p. 24, 1703.*

II.—*To obtain it, the grace of our Lord must be embraced, &c.*

Those that would obtain this precious faith, that overcomes the world, must embrace *the grace of our Lord Jesus Christ*, by which this faith is begotten; and they who believe not in this grace, nor receive it in the love of it, nor give themselves up to be taught and led by it, can never be said truly to believe in him from whom it

Rom. iv. 6.) So God doth not reckon a wicked person righteous, nor an unjust person just; neither are any imputatively righteous in His account who are not inwardly partakers of Christ's righteousness by faith, which works by love.

And as for our doctrine concerning justification, it is neither pernicious to souls, nor does it tempt them to reject the righteousness of God and of Christ, called the righteousness of faith; whilst we testify to the living faith and the righteousness thereof, which is of God, as being inseparable, and so far having a place in the hearts of true believers, through the power and operation of Christ Jesus; which makes them conformable unto himself, both in suffering with him and in doing his will: so that there is no place for them to seek the establishment of their own righteousness, for such are guilty of that, who shut out Christ's righteousness from having a place in them, and from ruling in their hearts.

Although "God was in Christ reconciling the world unto himself, &c.," yet the apostle adds, "we pray you in Christ's stead, be ye reconciled unto God," 2 Cor. v. 19, 20. Now had all this been fulfilled in Christ's person only for them, without respect to its being fulfilled within them, the apostle needed not so earnestly beseech and pray them to be reconciled unto God; for they might have said, *all that is done without them at once.*—*G. Whitehead and W. Penn, Serious Apology under Justification.*

comes, any more than the Jews may be said to believe in God,—when they rejected him that came from God,—his beloved Son.

He that denies the *measure*, can never own or receive the *fulness*.

John bears record, that he was full of grace and truth, and that of his fulness they received, and grace for grace: for the law was given by Moses but grace and truth came by Jesus Christ. So that it is utterly impossible for a man to believe in Christ, and not to be taught and led by the grace that comes from him and by him.—*W. Penn's Address to Protestants*, vol. i, p. 765.

III.—*The nature of true faith.*

It is the nature of true faith to beget an holy fear of offending God, a deep reverence for his precepts, and a most tender regard to the inward testimony of his Spirit, as *that* by which his children, in all ages, have been safely led to glory. For as they that truly believe receive Christ in all his tenders to the soul; so as true it is, that those who receive him thus, from him “receive power to become the sons of God;” that is, an inward force and ability to do whatever he requires, strength to mortify their lusts, control their affections, resist evil motions, deny themselves, and to *overcome the world* in its most enticing appearances.—*W. Penn, No Cross, &c. chap. ii.*

IV.—*Christ its author and object, &c.*

We believe according to the Scriptures concerning faith, that that faith is only true, which is God's gift, and hath Christ Jesus, the power of God, for its author and object; and is distinguished from the dead faith by its fruits. For though in description and definition they may carry a resemblance, yet in nature [they] are as different as a living man is from a dead, which wants not form or shape, but life and power. So saith the apostle James, “as the body without the spirit is dead, so is faith without works.”—We believe *that* faith to be only true and saving, that flies over self-righteousness, as well as filthiness, unto the fountain of life in Christ; which faith hath nothing of man in it, but is as the breath of life, by which the soul lives: not a bare assent to the truth of a proposition in the natural understanding, but the soul's cleaving unto God.

We believe that this faith keeps the mind *pure*, the heart *clean*, through the sprinkling of the heart from an evil conscience by the blood of Jesus; which remits sin and justifies the soul, through the virtue of this blood received into the heart by this living faith, which receives all its power and virtue from Christ, in whom it abides as its root and object; whereby justification is witnessed *from* sin, not *in* sin. (Rom. vi. 22.) “But now being made free from sin and *become servants* to God, ye have your fruits unto holiness, and the *end, everlasting life.*”—*J. Crook, Truth's Principles*, p. 365.

THE CHURCH.

I.—*But one universal church founded on Christ the rock of ages.*

We do believe there is one, and but one, universal church, the pillar and ground of truth; and that it is in God, anchored, established and built upon Him, the rock of ages, and foundation of many generations. And as such, neither is every visible society, making profession of religion, nor are all of them together, *that church*; but such alone, who are washed in the blood of the Lamb, and ingrafted into the true vine, bringing forth the fruits of holiness, to the eternal honour, glory, and renown of Christ *the head*, who is over all, God blessed for evermore.—*W. Penn, Quakerism, vol. ii. fol. p. 268.*

II.—*Is not limited to any one visible society.*

We do not say this true Church is only to be found among the poor Quakers,—as relating only to a visible society among us; it is of more universal extent than any visible society of persons; but that there is an invisible and spiritual union known to all the faithful among us; and that, as we are a people gathered by the power and Spirit of Christ, we are members of that church, of which he is the head.—*G. Whitehead. "The Real Quaker," &c. 1679, p. 108.*

III.—*What gathers therein: no mouth-confession or creed, &c.*

It is this Divine power and virtue, that truly and rightly gathers us into church society, into a spiritual brotherhood, by making us one in the Lord, and in the things pertaining to the kingdom of God. This is an inward work, wrought in our hearts by the effectual operation of the Holy Spirit: a work which no formal or mouth-confession of any principles drawn up by man's wisdom can effect. Not that we are against a free confessing with the mouth, those fundamental principles, which the Holy Scriptures deliver as such, when men are brought into the belief and knowledge of them, by the power of truth upon their hearts; but the thing that we approve not of, is, the composing of creeds and articles, in unscriptural expressions, and imposing a verbal confession of them in man's will and time, as terms of entrance into, and continuance in church society, without due regard to conviction of the understanding, and renovation of the heart and life. The degeneracy of the churches from the inward power, life, and virtue of religion, first made way for these outward tests and lifeless terms of communion: and if ever they be recovered out of the apostacy, it must be by an effectual return to, and joining with, that divine life and light of Christ in the heart, which alone can unite them to God and to one another, in that spiritual fellowship, which is of God.—*R. Claridge, Melius Inquirendum, Sect. 29. p. 212. Edit. 1706.*

CONCLUSION.

O! that all who read this discourse, may with me wind up their spirits, and lodge their souls, not in the love of controversy, but of that Divine life, which stills, resolves, and fixes all; and gives such heavenly waiters to feel and enjoy immortality,—to see and possess something that is beyond time, and the painful exercises that are within it. O! this makes men weighty, serious, loving, meek, holy, forbearing, and constant. Such become lovers of *pure and undefiled religion*, who have been hitherto but so many vain and verbal contenders for religion. So shall this Scripture be fulfilled to our unutterable rejoicing :—"Surely his salvation is nigh them that fear him, that glory may dwell in our land; mercy and truth are met together; righteousness and peace have kissed each other." Psalm lxxxv. 9, 10.—*W. Penn's Invalidity, &c. vol. ii. fol. p. 462.*

[Our late, and much esteemed friend, RAWLINSON BARCLAY, was
the Editor of this pamphlet.]

ADDENDUM.

"But because I see this present generation so rooted and built up in the doctrines of men, I have the less hope that this truth will prevail with them; and therefore I appeal to the next generation; which will be farther removed from those evils, and will be brought nearer to the word; but especially to that people, whom God hath and shall form by his Spirit for himself; for these only will be able to make just and righteous judgment in this matter, seeing they have *"the Anointing to be their teacher, and the Lamb to be their light."*

The above is the concluding paragraph of the preface to "THE DOCTRINE OF BAPTISMS. BY WILLIAM DELL, Minister of the Gospel, and Master of Caius and Gonvil College, Cambridge." This treatise, remarkably illustrates the views of Friends, and was written a short time before they were gathered into a visible Society. It is believed that the Author's prophetic appeal to "the next generation" was answered by the full reception by Friends of the doctrine that there is but "One Baptism" under the New Covenant, which is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God through the resurrection of Jesus Christ." The Early Friends were distinguished from all other Christian professors by their testimony to the spirituality of the gospel dispensation; nor is it presumptuous to say, that in an eminent degree they had *"the anointing"* as *"their teacher, and the Lamb as their Light."*

Is there not a similar feeling to that which induced W. Dell to anticipate a brighter day approaching, entertained *now* by minds that have been favoured to see beyond "the traditions of men," that there will be a more general reception of the spirituality of the Gospel of Christ, in a day not far off, notwithstanding the thick clouds of darkness which now intervene.

W. I.

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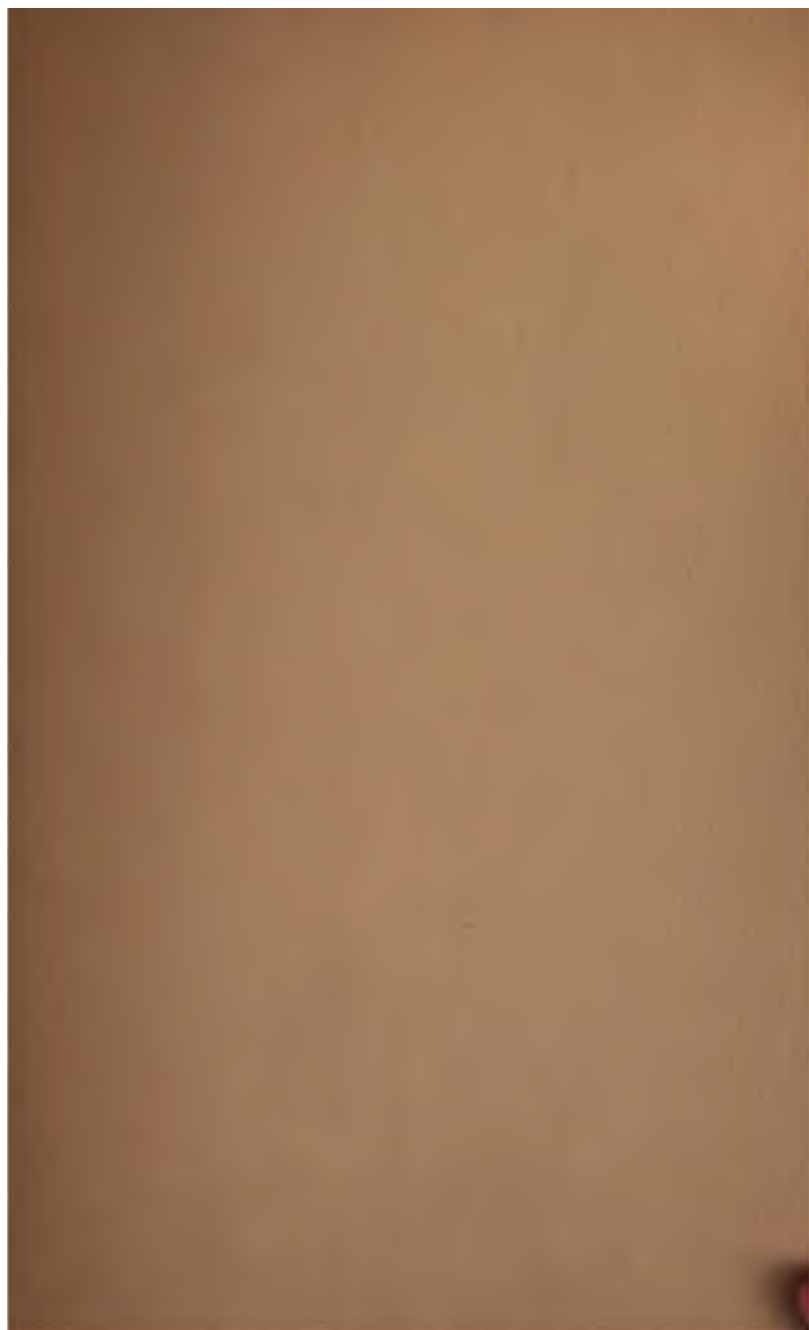
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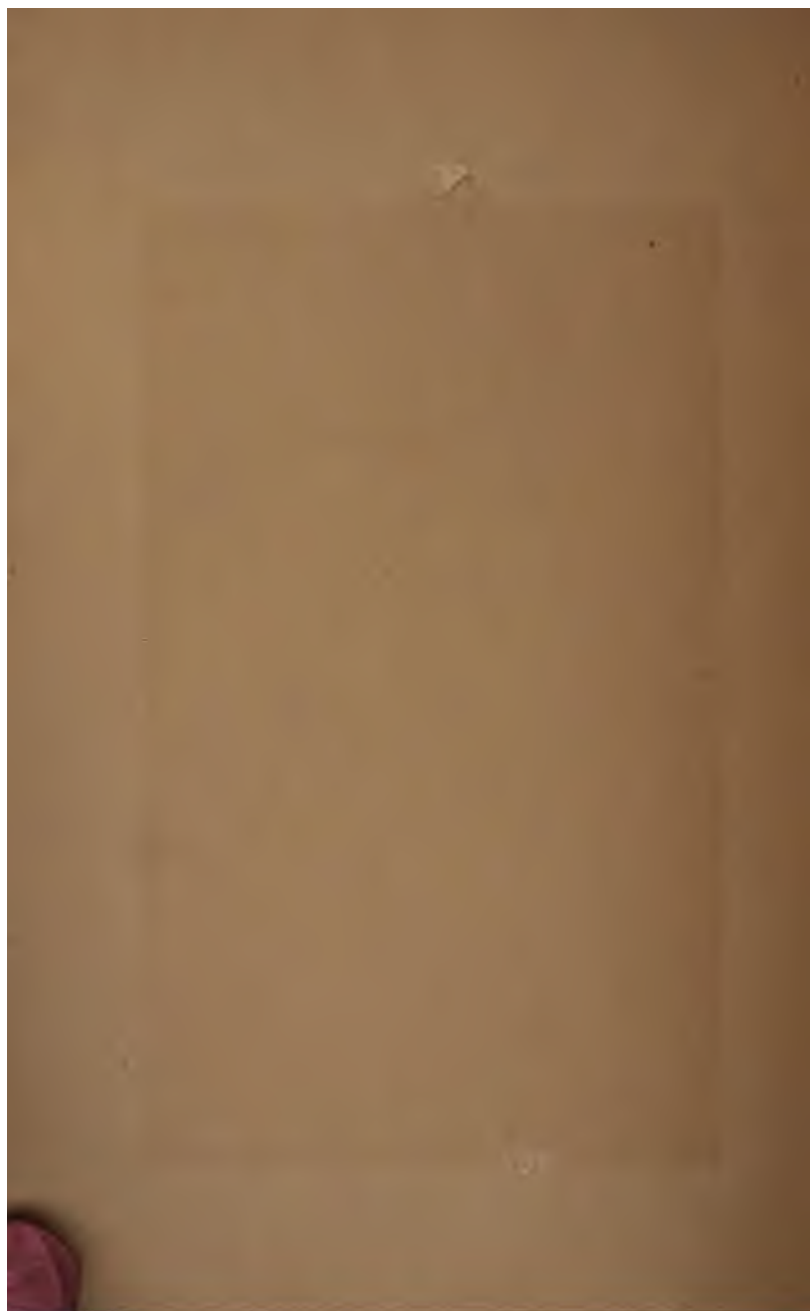
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